

Washington Number.

THE PACIFIC

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SAN FRANCISCO, MARCH 13, 1902.

Number 11.

Under Sealed Orders.

“ “T she swung from her moorings,
And over the harbor bar;
As the moon was slowly rising
She faded from sight afar,
And we traced her gleaming canvas
By the twinkling evening star.
“None knew the port she sailed for,
Nor whither her cruise would be;
Her future course was shrouded
In silence and mystery;
She was sailing under ‘sealed orders,’
To be opened out at sea.
“So souls cut off from moorings,
Go drifting into the night,
Darkness before and around them,
With scarce a glimmer of light;
They are acting under ‘sealed orders,’
And sailing by faith, not sight.
“Keeping the line of duty
Through good and evil report,
They shall ride the storms out safely,
Be the passage long or short;
For the ship that carries God’s orders
Shall anchor at last in port.”

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday, March 13, 1902.

The Editorial Message to Washington Congregationalists.

It is not necessary for the editor of The Pacific to say much concerning this "Washington Number." Superintendent Scudder, who has secured the contributed articles and has written some himself, introduces it in an article entitled "Our Washington Number of The Pacific," and presents the claims of the paper in an article entitled "The Pacific in Our Homes." It should perhaps be stated that this is not a representative number of the paper, however, not a fair sample of what the readers receive from week to week, inasmuch as the large space given to Home Missions has crowded out nearly all the variety of matter usually appearing. The members of our churches in Washington into whose homes The Pacific will go this week for the first time will see, however, how it is possible for the paper to serve the churches in Washington as no other paper can. Congregationalism in Washington has never had any such presentation as it has this week in the columns of The Pacific. Nor is it possible for any other paper to give it such space and attention. The Pacific is a Coast paper; its field is limited to the Coast; and it is therefore possible for it to give far more attention to Coast interests than can be given by our Eastern papers. Not only from time to time is special attention given to Washington matters, but every week there is a large amount of church news from that State, making the paper one that all who wish an intelligent acquaintance with the work throughout the State cannot do without. Frequent contributed articles appear from Washington pastors and laymen. All in all, the paper has for the last three years been one to which the Washington readers have been greatly attached. Last year, at a meeting of the Northwestern Association, the following resolution was, unanimously adopted:

"Resolved, That an intelligent, Christian denominational faith is naturally, necessarily and largely dependent on keeping in touch with the current religious thought and church news of our day and locality, and, therefore, to this end we, as an Association, heartily commend to all our churches our efficient and only Congregational paper on this Coast, The Pacific, published at San Francisco, California."

The Rev. Dr. Temple, urging the church papers upon the members of Plymouth church, Seattle, a few

weeks ago, said: "By all means make one of them The Pacific. It serves us locally better than the others." And Professor C. H. Churchill, whom all know to be a capable judge of religious papers, says of The Pacific: "One of the very best of the religious papers in the country." Mr. James Butler, an Eastern Washington layman, wrote not long ago: "I feel that I cannot get along without The Pacific."

Pacific Coast Congregationalism needs this paper. It is everywhere indispensable. It is needed just as much in Washington as it is in California. It is needed in the interests of Home Missions; it is needed in the interests of Foreign Missions; it is needed in the interests of every branch of the work; it is needed in every home in order that all may be inspired to the best things in life. Especially is it needed by the young people who, in too many homes today, are growing up without that interest in the work of the church at large which is needed to make them most serviceable in the Christian life.

Perhaps some who read these words are subscribers for some of the Eastern religious papers. But why should people come to the Coast to live and neglect or refuse to support Coast institutions and interests? Is it right to allow any Eastern paper to crowd out a paper acknowledged by every Congregational leader on the Pacific Coast as being absolutely indispensable? That The Pacific is indispensable in our church work is the expressed opinion of Congregational leaders in Washington as well as in California. It cannot, however, go on and do the work it is called to do unless our people rally to its support. Its death means the cutting out of the one link which binds together the churches all along the Coast and gives them strength for the great work before them—and it would be a fatal blow to Pacific Coast Congregationalism. The editor, who came from Washington to California in 1894, appeals herein to Washington Congregationalists for loyalty to this important church agent. Brethren of the great State of Washington, it is your paper—though some of you may not realize it—and you cannot, without damage to your own interests, neglect to give it place in your homes. Your Home Missionary Superintendent, to whom you are looking for guidance in the great work throughout your rapidly developing State, says this in an emphatic manner. He italicized, in his manu-

script, more than one-half of his article on "The Pacific in Our Homes."

During the months of March and April the paper is offered to all new subscribers for \$1.50 for a year. Drop us a card asking that your name be placed on the list. The money can be sent at any time before July. It may be that an agent will be secured in your church. An effort will be made to do this. But do not wait for that; send the postal card. Every Congregationalist on the Coast owes this to the paper which has done valiant service for that Congregationalism for more than fifty years.

Our Washington Number of "The Pacific."

By Superintendent Scudder.

Through the kindness of the editor of The Pacific, the State of Washington is allowed to fill the columns of this issue with facts regarding her wide and interesting work.

We call it "Our Home Missionary Number." But it is more than that. You who read these columns will not only learn much concerning the situation and growth of our Home Missionary churches in Washington and Northern Idaho, but you will find an intelligent review of our Sunday-school work—than which there is none better in the United States—of our educational efforts, of our missions among the Indians, of our Church Building Society's helpfulness, of the woman's organizations, of our associational systems, of the interest these struggling churches are taking in the world-wide gospel through our American Board, and also some facts regarding the Coast work of our British Congregational cousins to the north of us. It will be of deep interest to every church and Congregational worker in Washington and Northern Idaho. It will be a number that most of us will want to file away for reference. We trust it will prove equally interesting to our brethren of California and Oregon and the other States west of the Rocky Mountains who are engaged with us in building up the splendid Congregationalism of this Coast, through nearly 500 Congregational churches, and probably as many more preaching and Sunday-school points, evenly and wisely distributed throughout this imperial and most important region, which, to an extent that no other third of the United States area possesses, has a unified Congregational life and spirit peculiarly its own. We hope soon (if the editor continues to cultivate his present congenial and acquiescent temper) to perpetrate "A Pacific Coast Congress Number of The Pacific also, which should even more interest all this fellowship of churches, as the date for that meeting (in Seattle, July 10th to 15th) draws near.

"The Pacific" in Our Homes.

Brethren! This issue ought to be an object lesson that needs no further argument. Every Congregational family on this Pacific Coast ought to have The Pacific. (Great applause! I can hear them clapping all the way down the line to the Mexican border. All we need is a little more volume.) Why do we need it? For Pacific Coast Congregational consciousness and a Coast Congregational fellowship; for Pacific Coast "Congregational churchmanship"—a denominational unification and advance in the great work God has spread out before us. The East has its news center in The Congregationalist; the Middle West in The Advance. Both do all they can for us, and one or both should be taken in the interest of a broad knowledge of American Congregationalism. But neither can do for us what The Pacific does. We need our Pacific Coast news center also.

Pastors of our Home Missionary churches! You can do nothing else that will so unify our work, that will give such intelligence regarding our Congregationalism from Blaine to San Diego, and as far east as Salt Lake City, and that will consequently inspire that spirit of fellowship, of co-operation and mutual acquaintance without which our Coast Congregationalism will have no coherence, as the putting of a copy of The Pacific each week in each home in your churches. Members of our churches to whom this copy will go, don't begrudge the four cents a week (only three cents a week for the first year) that will give you a weekly visit from "The Congregational Pastor of Our Pacific Coast."

Try it for one year, and at the end of the year you will wonder (as we do for you) how you could have gotten along so long without it. Congregationalism, more than other denominations, depends for its efficiency on a membership intelligent regarding its principles and movements. For your own good, your home's welfare, and for our Congregational Coast interests, take The Pacific.

The Outlook.

Prophecy is perilous. Reputations for veracity are easily damaged. I have tried sometimes to outline the Home Missionary situation in Washington, only to receive the sympathetic pity with which the Pacific Coast truth-teller is greeted by his knowing Eastern friends. Since even moderate statements might be set down to the unbalanced enthusiasm of a newcomer, I'll take the safer course of trying to describe the pace at which our work has been advancing for the nearly ten months that I have watched it, adding only the safe assertion that there are as yet no signs of slowing up. Every week's mail brings the sense of a tidal wave of new and pressing opportunities. Every general Congregational worker in the State is vainly trying to cover twice the ground that he can hold. Our overworked pastors are attempting to fill the need by adding to these charges new points in their vicinities that must be neglected but for their self-sacrificing efforts. Under a flood of immigration, scores of towns of from 200 to 400 population are asking for pastoral service. About twenty-five vacancies have this past year been filled, leaving but five of our scheduled fields unoccupied, three of which are not quite ready to receive pastors. Had we the means, twenty men could at once be placed in fields ripe for promising work. Our communities are small and poor; few of them can support their own churches. Washington is still strictly missionary ground, but improving rapidly. New church organizations have been effected in Grangeville and Mullan, Idaho, and in Mt. Zion, Pleasant Valley, Port Blakeley, Brighton Beach and Pomeroy, Wash. Before this edition of The Pacific is distributed Burke, Idaho, and Oak Lake, Wash., will probably be added to this list.

Beach, Clear Lake and Machias, Wash., and Murray, Ida., have taken steps for organization in the near future. After several years of inactivity work has been reopened at Lakeside and Chelan, Lakeview, Fairhaven, Trent and White Salmon, and steps taken to also reopen Ellensburg and Uniontown, Wash., and Wallace, Ida. Pastors, for the first time, have entered on the new fields of Newport, Sylvan, Tacoma Mission, Eureka, Pleasant Valley and Brighton Beach, Wash., and Mullan and Priest River, Ida. Church buildings have been dedicated at follows: Pilgrim Seattle, Pilgrim Spokane, White Salmon, Newport, Bellevue, Sunnyside (a union building for six denominations), Brighton, West Seattle, Ritzville First, Ritzville German, Odessa German and Mullan, Ida. Hope, Ida., has completed her

new church, and Pleasant Valley dedicates hers on March 2d.

New buildings now in process of erection are Whatcom and Lakeside, Wash., and Priest River, Ida.; and negotiations are in progress for taking over into Congregationalism the Cumberland Presbyterian church building of Pomeroy and the Presbyterian church building at Lopez.

Plans for new churches are being discussed and pushed in Clear Lake, Port Blakeley, Machias, Trent, Seattle Brick Yard Mission, Tacoma Mission, Everett Bay Side Branch, Redmond, Almira, Lake View, Dayton and Uniontown, and Kellogg and Burke, Ida.

Parsonages have been secured during the year by Spokane Pilgrim, Ritzville First, North Yakima and Granite Falls, Wash., and Grangeville, Ida.; while parsonage plans are in all stages of development in Rosalia, Deer Park, Almira, Eureka, Carpenter, Newport, Cathlamet, Endicott, Edison, and as soon as litigation over mineral claims is settled, in Wardner, Ida. Edgewater church of Seattle and Whatcom church have reached self-support in this period, while Taylor of Seattle and Second (now Plymouth) of Spokane have just closed a year in which they have walked alone. Everett, Pullman and Ritzville have made their last application for Home Missionary funds—unless disaster unforeseen overtakes them—and prominent candidates for that honor in the near future are Genesee, Ida., Seattle University, Seattle Greenlake, Snohomish, Port Blakeley, Dayton and North Yakima; while Ahtanum, Eureka and Aberdeen, Mullan and Grangeville, Ida., West Seattle and Spokane Pilgrim will not lag many months behind, if present prosperous progress prophesies anything.

From this partial record each can draw his own inferences. Materially and spiritually, the State is filled with hope. Our fellowship is hearty, our churches are well manned, and a spirit, united and harmonious, pervades the whole. If, in the midst of this brightening dawn we are found faithful, what measure of harvest should we expect as this splendid day of opportunity rolls on?

Eastern Washington.

Rev. T. W. Walters.

The Congregational work is fully abreast with the work of the other leading denominations in this section. It has the honor of being linked to the earliest movement along Christian lines on the Pacific Coast. Eastern Washington was made sacred by the martyr, Dr. Marcus Whitman, and by such men as Spaulding, Walker and Eells. They came and settled in this unknown land in the early forties, as soon as the Government declared this country open for settlement. Immediately after the Whitman Massacre, Rev. Cushing Eells returned to the field of his labor and ever kept in touch with the scattered settlers, preaching the gospel when the opportunity offered itself, consoling the afflicted, burying the dead, officiating at the marriage altar and in due time organizing churches. The earliest church was that at Walla Walla in 1865. The writer, coming to this country in 1882, had the honor of being a co-worker with this saintly man for over ten years, and often listened to his interesting tales of incidents of the earlier days.

Father Eells was not an organizer, as the word is commonly understood, but everywhere he exercised a most wholesome influence for his Master and that branch of the church which he represented. Much of his

work has done in the home, mingling with the families, for he traveled over the whole country, going from house to house. It had been his custom for years to favor the Colville Valley with a regular annual visit. White settlers as well as the Indians looked forward to these visits with no little delight. On my first visit to this famous valley, fourteen years ago, I made quite an extra effort to see one of the early settlers, traveling six or eight miles with this in view, and upon making myself known to my hostess I was criticised in the following, withering manner: "Oh, yes, you come to see us now when you hear that the railroad and money is coming to our valley. For thirty years not one of you came to this country. Only for Father Eells we would all have been heathen, at least as far as the ministers were concerned. That godly man is the only link between my children and infidelity." We, as ministers, could only grin and bear it, but we know how. It is not to be wondered at today that we have churches in most every town and village throughout the length and breadth of this whole valley—a distance of about a hundred miles between Spokane and the Columbia river. We also have Eells Academy at Colville, one of the camping grounds of Father Eells as early as 1838. In after years churches have been organized by the Congregationalists on the foundations laid by this noble man, not only in the Colville Valley, but in the Palouse and Walla Walla Valleys, and also along the line of the W. and C. R. Railroad.

The Walla Walla is our mother church in the Northwest and she has, especially in the last ten years, been exerting a Rome-like influence over the surrounding country. I use the term in its best sense, and the result has been Congregational churches to the right and left of you, doing noble, aggressive, Christian work. At present we have six regular ministers in this country and more are to follow. We have other Congregational work south of the Snake, which is well located, and every county-seat but one has a church of our faith. The same, but to a greater degree, is true of the Palouse. Towns along the N. P. R. R., between Pasco and the Idaho line, are well supplied with our churches. This, however, can hardly be said of the Big Bend, which has, in recent years, so marvelously come to the front as a wheat country. But even here we have a name, some property, zealous Christian men and women, and we hope soon to be able to report better things for the Big Bend. We have done some work here in the last fourteen years. Most of our churches are neatly housed, and many of them have parsonages. The Congregational churches in Eastern Washington are making commendable headway and are exerting a great influence toward good morals and pure politics.

A few years ago, some of us wondered at times, as we watched the trying struggles of even our most hopeful churches, if we would ever have strong, self-supporting churches in this section of the country. We of course hoped so, and as the future was not ours we did our best and kept at it. Today we have a large number of strong, self-supporting churches and at an early date no less than six more will be added to the list. Most of these will be added within the next two months. A few churches, might be mentioned which have made marked material progress since the beginning of 1901. Ritzville has built both church and parsonage at a cost of more than \$8,000, and all without outside aid. Brother Whitman's influence has been the most wholesome in his church and congregation along this line. Spokane "Second," now "Plymouth," has become self-supporting under its new pastor; has raised all its back indebtedness, about \$2,000, and developed plans

for the future. The "Pilgrim" church, Spokane, with \$2,000 aid from the Congregational Building Society, has erected a new church building and parsonage at a cost of about \$7,000. The Westminster Congregational church of Spokane has provided for all its back indebtedness, which it has carried at a great disadvantage for the past twelve years. Other heroic instances could be mentioned along this same line had we but the space.

Numerically, the work is growing. Since January 1, 1902, the additions to some of our churches have been unusually large. Eastern Washington has many churches in the embryo that are not included in this letter, and judging the future by the past, many of them will develop, in due time, into permanent, organized Christian work. A striking instance of this kind came to our notice of late. From time to time, for years, we have had, in a certain locality, a Sunday-school, but it had never been successful until last fall or early winter. Then it that the new impulse took hold of the people; a meeting was called; the Sunday-school missionary was sent for; a Congregational church was voted into existence, with, if I am not mistaken, twenty or thirty members; subscription lists were started and soon enough money was in sight to justify the starting of a new church building, and Sunday-school Missionary Percival came home rejoicing. The coming of many of our churches to self-support will result in the spreading of permanent church organizations.

Spiritually, the writer believes the churches to be only in a normal condition. It is hoped that the winter months will prove to be showers of blessing to them. Many of our pastors are hard at work with this end in view.

With the wise, energetic aid of our Superintendent, many new churches will appear on the list, and we are confident that the future will not be behind the past in the development of our Master's kingdom and in bearing the banner of Congregationalism through Eastern Washington.

Spokane.

Congregationalism in Walla Walla County.

Rev. Austin Rice

Five organized churches, where membership ranges between twenty and forty each, ten Sunday-schools, three church buildings, worth from eleven to fifteen hundred dollars each, with the promise of two parsonages before next summer—this is the work accomplished in Walla Walla county, outside of the city, in the last eight years, and by far the larger part has been done within four years.

In 1892 Rev. Elvira Cobleigh, at her own expense, commenced mission work at Whitman and Eureka Junction, places five and twenty-eight miles from Walla Walla. In 1896 the First Congregational church of Walla Walla, under the guidance of Rev. Edw. L. Smith, now of Pilgrim church, Seattle, began to organize work for the whole county, and a year later Rev. A. R. Olds was chosen as the joint representative of the church and the Home Missionary Society, while this autumn another minister, Rev. J. A. Henry, has come, making three outside the First church, who give all their time to this work.

Three principles were emphasized in this starting work in the outlying farming settlements.

First. Work with All the People. Enter into the life of the whole community. From the outset the people

were made to feel that the Sunday-school or church did not belong to the Walla Walla City church or to the Missionary Society, but belonged to the neighborhood; that it was for them and to be managed by them. Pains were taken to avoid cliques. No one was called an "outsider," but every one was welcomed as a "friend." The helpers from the First church were able some times to smooth over little difficulties which might have been serious for the smaller country field, if unaided.

Second Principle. Steady, Cordial, Manifest Fellowship. Besides frequent visits from the pastor and members of the Central church, the rally or fellowship meeting has been a great aid. We try to hold one of these with each church once a year, though we do not always reach this ideal. They are held in the church or in a grove; delegates from every church are present, sometimes driving from fifteen to twenty-five miles to attend. The services begin at 10 a. m., with an informal praise and testimony meeting, followed by an address from some pastor or the home missionary superintendent. Then comes a basket picnic for two hours, counted a most valuable feature since it arouses the greatest sociability and enthusiasm. The afternoon is occupied with reports from the fields, a free parliament, led by laymen, and one or two more formal addresses, while in the evening we have distinctly evangelistic sermons. The interest, pleasure and benefit of these meetings to each church in turn and to the visiting delegations can hardly be overestimated.

Third Principle. Denominational Loyalty and a Positive Christianity. Believing that our denomination had the best to give, we have encouraged these outlying posts to feel a pride in Congregationalism. The spirit of fellowship and the frequent visits from Superintendents Greene, Scudder and others have done much to aid in this feeling. It has been very gratifying to us to find how the absence of restrictive, negative rules has been appreciated and how persons coming from other denominations have welcomed our warm, serviceable, neighborly type of Christianity, often refusing to return to their former preferences when once they had tasted our life.

The statistics given at the beginning really present no adequate picture of the work. In one place where, at the outset, there was ill will toward the church last year, when the subscription for the church building was being received, every family but two in a radius of many miles gave. In another community, which used to pride itself on its lawlessness, and where not a single adult and only ten children attended the opening service, we now have a church with thirty-two members and an average congregation of sixty-six. Better yet, the entire spirit of the neighborhood has been revolutionized, as those families that were formerly intemperate and shiftless are now earnest, faithful Christians. In one district the favorite Sunday pursuit was horse racing; now it is church attendance. In one part of the country, forty miles long and ten or fifteen wide, where formerly there was no religious service of any sort by anybody, we now have a resident pastor, a church building, and shall have, soon, four organized Sunday-schools.

These results are due, under God's blessing, to the faithful labors of these missionary pastors, to the support of the Home Missionary and Sunday-school Societies, and, not least, to the prayers, fellowship and financial aid, ranging from \$150 to \$300 annually, of the First Congregational church of Walla Walla.

We feel sure that similar methods in other places could accomplish like or even larger results.

Northern Idaho.

By Rev. Jonathan Edwards.

This territory comprises nearly half of the State, reaching from Grangeville on the Clearwater river on the south to the British Columbia line on the north, being over 200 miles by 250 miles in the widest place. There are but eight churches, as follows: Grangeville, Genesee, Nora (Swedish), Wardner, Wallace (name to live), Mullan, Hope, Priest River, with five pastors. The Sunday-schools directly or indirectly connected with the C. S. S. & P. Society—nearly half organized by Rev. A. R. Johnson, Sunday-school Missionary for Northern Idaho—number 28. Grangeville is a town of 1,600 people, seventy miles southeast of Lewiston, about the center of the State. It is a supply point for the Buffalo Hump mining region, which promises great development. The church stands alone in Idaho county, the largest county in the State, and is situated in a fertile farming region, suitable for wheat and fruit, and also for stock-raising. It has made commendable progress amid trying circumstances. A lot and parsonage have been purchased and some preparations made toward the erection of a church edifice. The Sunday-school and Christian Endeavor Society are in a flourishing condition, the membership respectively being 100 and 30. This field opens an extraordinary opportunity to a consecrated pastor not only to build a strong church in the town, but also to exert a potent influence for good upon an extended region promising rapid growth.

The next church is the Swedish church at Nora, eighty miles away. It is in the center of a rapidly growing Swedish settlement, and owns a spacious edifice and a seven-room parsonage. The membership is 60, with two Sunday-schools with nearly two hundred scholars.

The next church is twenty miles away in the same county—Latah—and the only English church in the county. The church is the leading one in a town of 1,500 people, and promises under the ministry of the new pastor, Rev. F. A. Bown, to come to self-support in the near future.

It takes a jump of one hundred miles by rail to reach the next church at Wardner, Shoshone county. The two other churches in the same county are Wallace and Mullan. These towns are in the Coeur-d'Alene mining district, famous for mineral wealth and notorious for lawlessness. Although the church at Wardner was organized six years ago, it was left to languish for some years for lack of support, and with the church at Wallace became almost extinct. During the last two years an edifice has been erected at Wardner, and some progress made. The Ladies' Aid Society has done most excellent work, having contributed over \$200 toward the church last year. A parsonage would have been obtained before this if a clear title could be secured. The town, with 2,000 people, is not incorporated, and much lawlessness prevails. Justice courts are held in gambling dens with the judge sitting on a gambling table amid the chips. The church at Wallace, the county-seat, has only a name to live, although there may be a dozen members left. If a \$5,000 minister could be found willing to labor for \$500 this church, some think, could be revived. This town needs a Boanerges of the most heroic sort. Who will say, "Here am I"?

In May last Rev. Edmund Owens came from the Pacific Theological Seminary to this country and soon began to preach at Mullan and other places. His labors were especially blessed at the former place and soon a church was organized, and subsequent developments have been rapid and gratifying, resulting in the erection

of a cozy and adequately equipped edifice. The church and auxiliaries, Sunday-school, Ladies' Aid and C. E. Societies are in a flourishing condition. Mr. Owens goes to Burke, another mining camp of about equal population to Mullan—1,200—once a month. Conditions are such with Sunday work that a man cannot do effective work by spreading himself. Concentration is essential to success, which makes the work necessarily expensive. The Episcopalians, after experimenting for years, and expending many thousands of dollars, with much sacrifice on the part of ministers, have found the spreading system a failure. We should learn something from their experience. Murray is the oldest mining camp, twenty-two miles by stage from Wallace. At present there are no regular services in this town of one thousand people.

In many respects the "Coeur-d'Alene" as a missionary field is hard and not peculiarly promising. The Sunday work prevailing in the mines and mills proves especially demoralizing. Past social disturbances, labor troubles, political and other conflicts, with martial law, make the situation complicated. The population is unusually heterogeneous, changeable and unreliable. Christian people are put to the utmost test by the open iniquity seen on every hand, the flagrant violation of law, and popular contempt for religious things, and a large number are found wanting. There are deplorable evidences of moral degeneracy in the smaller centers and rural districts. The social and moral retrogression is almost incredible. Low standard of living, shameless immorality, boastful infidelity. The next church is fifty miles north at Hope, on the Northern Pacific railroad. This church, though small in number, has held the fort heroically for a decade. Their first building being consumed by fire, they rallied and erected another and a better one. It is only legal complications that have prevented the paying of the last bills by the C. C. B. Society and the formal dedication of the building. The worthy pastor, Rev. Victor W. Ruth, is compelled to live on a ranch several miles from the church because of the meagerness of his salary, less than \$200. Hope is growing. It is on the east shore of the beautiful Pend-d'Oreille lake, the Paradise of fishermen. There is in the place a saw-mill employing 150 men. If we make another leap forty miles north we come to Priest River, a growing town on the Great Northern railroad.

The principal industries are lumber and shingles. Though in its infancy the church is vigorous and promising. Lots have been secured and cleared and considerable preparation made for the erection of an edifice under the direction of the able pastor, Rev. Bradstreet.

The field surveyed promises rapid material development. There is reason to believe that thousands of the incoming homeseekers of the coming season will settle within this territory. It calls for half a dozen thoroughly equipped missionaries. To hook on Northern Idaho, which is as large as two or three New England States, to Eastern Washington was unfortunate, and to continue such arrangement does not seem to the writer to give evidence of ecclesiastical statesmanship. Why does the C. H. M. Society appropriate several thousand dollars for the southern half of Idaho, and practically nothing for the northern half?

California is relegated to the rear in The Pacific this week; but there is afforded every California Congregationalist an excellent opportunity to get acquainted with Washington Congregationalism. Washington's interests are California's interests, and vice versa—"we are brethren,"

Whiffs from Western Washington.

Rev. W. H. G. Temple, D.D.

This caption looks as though I were conducting a "smoker," instead of a mental symposium on the irresistibilities of the Sound country. The real smoker—and, by the way, this is a detestable name for a men's gathering, and it includes a detestable practice, and is even becoming a fad now in certain church circles—the real smoker follows the symposium. At the close of this article, therefore, will its readers please pass the cigars (by)? Where was I? Oh! Don't worry about these whiffs. They are not from between lips, but from between mountain ranges. They are whiffs of the purest kind of air God manufactures for man's use, and they puff out in little gusts of health and vigor from the fertile vales that lie between the Cascades and the Olympics of Western Washington.

I have been reading lately that the charm of greatness centers around the letter "W." The greatest poets, dramatists, historians, statesmen, discoverers, inventors, preachers lay claim to this letter in their names. Our first President began his surname with it, and our late martyr-President began his given name with it. I have also read lately that the winter months have given us our greatest Presidents, probably because that season begins its name with the same initial. If this be so—and who will undertake to contradict it?—then why should not the State of Washington, and especially Western Washington, feel perfectly easy regarding its honors?

If there is such a thing as a proper pride of residence, we of this favored section may be said to have it in a remarkable degree. And the longer we remain, the more stories in altitude are we adding to it. The readers of *The Pacific* may not generally understand this, particularly those of California, but we think we can convince them of it when the Pacific Congress meets in our principal city next July. The editor of this paper, however, needs no persuasion. We know of his residence in this region. We believe he has a soft spot in his heart always for Western Washington. We have a strong idea that the reason he has made such a success of *The Pacific* is because he carried south from here some of the ozone of our air, some of the inspiration from our only Rainier (Tacoma papers, please copy!), and some of the unconquerable energy that emphasizes our entire life.

If we are not a good people in this favored part of God's country it is not because we have not been lavishly treated at the hands of a beneficent Providence. Such sights as feast our eyes daily, such sounds as make our ears tingle constantly, and such experiences as thrill our souls without interruption or intermission, ought to lift us to a pinnacle of gratitude and praise from January till December.

The home missionary finds no more encouragement for his work anywhere than here. The equability of our climate assures him at once. The absence of all extremes puts him at his ease, for he knows that he is not obliged to be continually on his guard. The push and pace of everybody and everything invite his best efforts, and reward his most conscientious and most painstaking work. Once out here the minister, as well as the merchant, seldom goes back beyond the Rockies. To the enthusiastic minister the Columbia takes on many of the characteristics of the Jordan. As I heard one of our pastors say, "After Seattle, heaven!" Not that the comparison between the two metropolises was so strong that the passing from one to the other would be but an imperceptible change, but that so interested and en-

thused was he in the earthly city that he wanted to remain there until his translation. Nature and civilization have done much for this much-talked-about section of our land, and will continue to do more as the years come and go. Eastern capital and Washington pluck have hitherto made a grand combination. Washington is very fast accumulating her own capital, however. What she wants most of all is an aggressive, religious movement, which shall make all this material prosperity subordinate to—yes, and tributary to—the highest Christian character. No Christian denomination has in it the elements more fitted to accomplish this result than our own beloved Congregationalism—so democratic, so near, therefore, to the hearts of the people; so simple in its organization, therefore, so easily adjustable to varying circumstances; and so entirely shorn of ecclesiasticism, and therefore so powerless to abuse its privileges. Let it enter this widely open and welcome door of opportunity even more abundantly than ever.

Seattle.

Church Building in Washington.

By H. H. Wikoff.

The Congregational Church Building Society has served the State of Washington in helping to build thirty-three parsonages, investing therein \$12,800. This money was loaned at various times, without interest, the same to be returned in five years—one-fifth each year. Thus far nineteen such accounts have been closed, and others are receiving careful attention, with the expectation that the full amount will be returned on the expiration of the specified time. Such assistance has meant more than comfort to the thirty-three or more ministerial families having lived and still living in these homes. In some cases the parsonage, if efficient work were to be done, has been an absolute necessity; and in all, let us hope, the owning of the manse, free from debt, has aided the church in coming to self-support.

More than this, the Building Society has, on the same terms, loaned money for the erection of church edifices. No less than sixteen have thus been built. Assistance of this kind is not usually favored for States so eminently missionary as Washington, but extraordinary times demand measures beyond that which is usual, and hence the rapid growth several years since, and the collapse which followed, each made imperative calls upon the Board for church loans. Two of these have already been paid in full—yes, three—Colfax, Edgewater, Snohomish. Others are receiving attention on the part of patrons and people. Aberdeen First, University (Seattle), Seattle German, Westminster Spokane and Walla Walla First have each signalized the first month of the new year by sending a remittance, and Spokane Plymouth is promising to liquidate the entire balance before many months shall have passed.

Doubtless, however, the greatest service rendered Washington by C. C. B. S. has been and is in the "grants" made to the new enterprises throughout all parts of the state. By a "grant" is meant money—ordinarily, not more than one-third the cost of the plant—placed at the disposal of the church, the same to be returned in annual offerings. It is true a contribution is expected, whatever the form of assistance, but with loans, while an offering is required, the full amount loaned must be refunded in a definite time; with a grant, the time has no limitations, the only money consideration being a yearly contribution.

So far as the records at command reveal, the first church thus benefited was Olympia, in '71 and '72, the

amount being \$854.00. Sparsely settled as the territory then was, development on all lines was slow, and it is not surprising that for ten years we find no mention of additional assistance. With the dawning, however, of the eighties increased activity was manifested and the decade reveals twenty-four edifices made possible through this form of co-operative effort—some were about Puget Sound, others in Eastern Washington, while three, at least, were in the Yakima Valley. With such a nucleus as the above would indicate our Congregational cause could not do otherwise than expand, and so the last few years has found Washington among the foremost in seeking assistance from the Board. The amount thus invested, church loans included, is \$94,092, and the Church Building Quarterly gives 110 as the number of churches aided. The latter refers to buildings rather than to organizations. Some times the same organization has received more than one grant—a change of location or a larger edifice, making the same necessary. A few churches aided have ceased to exist, the property been sold, and money returned to the treasury. Five have reared sanctuaries without assistance from the Board. Thus it would seem of the 137 organizations ninety-five have houses of worship in use from Sunday to Sunday, ninety of the latter made possible by means of the denominational fellowship expressed through the Building Society. What is more, many of these were the first places of worship in their respective communities.

Investigation some time since revealed at least fifty per cent of all Congregational church edifices in the Pacific District were pioneer buildings; i. e., the first of the kind in the neighborhood. When it is remembered that some have been in growing centers, where the building of a church is in no sense an undue multiplication of sanctuaries, it is evident a very large proportion of our houses of worship in the newer and more remote communities have been the beginnings of such efforts—a fact for hearty congratulation and deep gratitude.

Turning now to the attitude of Washington toward the Building Society, it is a pleasure to note that while favors have been asked of the latter, the former is unfeignedly appreciative of the help extended. This has been and is manifested not alone in word, but in deed. During the last seven years the number of contributing churches has doubled—no less than eighty-two co-operating in 1901. Allowing that some of the latter were non-aided churches it is evident that not all promising a yearly offering fulfilled the obligation—at the same time it is to be remembered that a few having received assistance are at present in a condition not the most favorable for a remittance. All things considered, Washington's record in this particular compares favorably with other parts of the country—especially with the newer States and Territories. And what is more, there is reason to believe the coming years will witness a more general as well as a more generous response.

According to the Church Building Quarterly, the State returned last year on parsonage loans, \$891.35; on church loans, \$2,732.34; and the amount credited to the Grant Fund is \$2,630.82. The last is nearly five times that of the preceding year—\$550.03—and exceeds the amount invested by the Board during 1901 in the State, the latter being \$2,037.50. Happy indeed would it be, if the latter represented nothing but gifts of individuals and churches. More is included. One or two unused buildings were sold; one or more churches returned balance on grant; and hence the contributions foot up about

\$600 in round numbers. Comparing this with what the Board invested in five new enterprises—\$2,037.50—we find that Washington Congregationalists contributed somewhat more than one dollar in every four. Is this a fair proportion? Is it commensurate with the ability of the churches? Perhaps a better comparison would be with the number of resident church members. The last Year Book gives \$5,700. An average of ten cents per member would afford \$570, slightly less than was contributed. From the above it is evident that forty cents per member would have provided somewhat more than the Board invested in the State. Which now is to be the standard of comparison—what was done, or what was needed?

As helpful to the latter, let me conclude with these suggestions:

1. An offering every year from every church—from every member in the church.

2. A specified day set apart for rallying the forces of the church to this work. Would not dignity be given to the cause—a better impression made—if we have a "Church Building Sunday"?

This need not be necessarily the same throughout the Association. It might be well to arrange it in accordance with local preferences. But whatever the day, hold it sacred to this cause. And when it arrives emphasize it in every department of the church, Sunday-school and Christian Endeavor not excepted. These youth are soon to take our places. Will they not be more intelligent and more generous givers—twenty, thirty, forty years hence—if in these formative experiences emphasis is laid upon the loftiness of benevolence and the vast importance of church building to our forward movement in bringing America to Christ?

3. A definite ideal toward which to aim. Giving is dependent upon three things—perhaps, upon four—information, disposition, need, comparative importance of the cause. Granting the two former, have we the latter? Indeed, is it not due in part to the lack of emphasis in these particulars that greater results are not obtained! If so, much ought to be made of the standard. Let the people know what the sum to be raised by the State is; what the average per member.

How shall we ascertain this? What better way than by familiarizing ourselves with the needs? In the last five years, C. C. B. S. has invested in Washington in grants alone about \$13,000—an average of \$2,600 per year. To realize this in the State would require an average of slightly more than forty-five cents per member. Suppose we broaden our sympathies somewhat, and, looking to fields beyond, say we will take part in helping other portions of our country, and thus place the standard at fifty-two cents per member—just one cent per week. Some Junior Endeavorers of whom we have recently heard are finding great delight in giving a penny per week to missions. If they can accomplish this, is it too much to expect our Congregational members to average this for Church Building? To some it might be a burden, but surely others there are whose resources would enable them to go far beyond this requirement, and not only enable their own churches to equal the sum asked, but afford such a surplus that the general average of the State would equal the amount desired. Can this be done? Certainly it would seem so. Will it be realized? Not unless it be attempted. Effort, however, is possible. Shall the latter not be made?

Congregational Headquarters, San Francisco.

The Tacoma Association.

REV. W. C. MERRITT.

The territory of this Association includes the counties of Pierce, Mason, Chehalis, Thurston, Lewis, Pacific, Wahkiakum, Cowlitz, Clark and Skamania. There are nominally thirty-two churches in the Association, but twelve are sleeping or dead, two are Swedish and two are Indian churches, under the care of the A. M. A. The following questions were sent to all the working churches of the Association, and the statements below are based upon the replies received, only one church not reporting, and last year's figures were taken from the Year Book: 1. What was your resident membership January 1, 1902? 2. What was it January 1, 1901? 3. How many additions on confession in 1901? 4. How many by letter? 5. What was the enrollment of your Sunday-school January 1, 1902? 6. What was it January 1, 1901? 7. What is the average attendance at your prayer-meeting? 8. Did it increase during 1901? 9. What is the salary promised to pastor? 10. How much comes from the C. H. M. S.? 11. Does the church raise the balance? 12. Has the financial condition of your church improved during the year? 13. Did your place grow in population during 1901? 14. Are there any points near you where Congregational work, either Sunday-school or preaching, ought to be done? 15. State briefly your plans for deepening the spiritual work of your church this winter. 16. Is your church in debt? The churches and pastors of this Association included in this report are as follows: Aberdeen, Rev. H. D. Crawford; Alderton, Kelley, McMillan and Orting, Rev. O. L. Fowler; Cathlamet, Rev. W. A. Arnold; Kalama, Rev. W. E. Young; Lake View and Steilacoom, Rev. Harry B. Hendley; Olympia, Rev. E. Loomis; Riverside and Skokomish (Indian), Rev. Myron Eells, D.D.; Sylvan and Senter Street Mission, Tacoma (no church), Rev. O. L. Anderson; South Bend, Rev. O. B. Whitmore (just leaving on account of sickness in family); Tacoma First, Rev. E. T. Ford; East Tacoma, Rev. W. T. Olinger; Washougal and Mt. Zion (not yet admitted to the Association), Rev. J. M. Preiss.

The total resident membership of these churches is 796, a net gain of 53 during the year. Thirty-three were received upon confession, fifty by letter. The Sunday-school membership is 1,493, an increase of 268 for the year. Twelve churches report prayer-meetings with a total average weekly attendance of 177, ten reporting an increase for the year. Omitting the First church, Tacoma, self-supporting, and the churches of the A. M. A., all the eleven pastors on the field receive help from the C. H. M. S. The aggregate of these home missionaries' salaries is \$6,495, or an average salary of \$590.45; \$340 is raised upon the field, and \$250.45 is paid by the C. H. M. S. Only two of these home missionary churches report debts, and one hopes to clear that off before the summer comes. All report the financial condition of their churches as improved. At last the horizon of these struggling churches is luminous with hope. The average number of church members under the care of each pastor of the home missionary churches is 39. It will be noted that benevolences were omitted in the above list. By the 1901 Year Book the average benevolence of each church was \$25; and when we consider the newness of the field, the limited resources of the people, and the mobility of the population, we are constrained to recognize that the work is praiseworthy. Six churches reported there were points in their neighborhoods where Congregational work ought, in their judgment, to be entered upon. All this territory is feeling, with the entire State, the impetus of new life from immigration. Earnest, conscientious work is being done. Some pastors are planning for special meetings, others are relying upon the regular ministrations of the Word, the Sunday-school and the prayer-meeting for spiritual upbuilding. At no time during the past eight years has the outlook been so full of hope on this field, and all signs point to a steady, strong forward movement. Church buildings have been repaired and made comfortable. The presence and work of Superintendent Scudder is a strong factor in the future development of this field. A new era has dawned upon us religiously, and the order of the day will be an advance toward self-support, and an adequate occupancy of the field for Christian work.

The Northwestern Association.

J. T. Nichols.

This is probably the largest, territorially, of all Congregational Associations. It includes the northwest quarter of Washington, the west half of British Columbia, and Alaska. We shall refer in this article to the churches in Washington only. In these limits there are now forty-six churches; and they fall naturally into four classes: (1) Seattle and suburbs; (2) large towns; (3) mill towns; (4) farming communities. These classes indicate the variety of work being done.

Of the first class there are nine churches—three near the center, three in the suburbs within the city limits, and three others outside the city limits, but within easy communication. To this class might be added Kirkland and Bellevue on the east side of Lake Washington, only an hour's distance from the city. Of the nine four are now self-supporting, and two others expect to be soon. The others may reasonably look forward to independence as the city grows, so that our city churches will be, as a whole, helpers, and not burdens, in the missionary work. But the constant increase in population makes evident the need of more churches in and around the city. To help in such organizations a City Church Extension Society was recently formed, so the responsibility for the city work will fall on the city churches. Our church at Everett, too, is reaching out to establish a new plant on the "Bay Side."

In our county-seats and large towns, like Everett and Whatcom, we have seven churches. Three of these are now self-supporting, or soon will be. The others, while active and hopeful, will probably need help for some time to come. Nearly all are strong and influential.

The more distinctively missionary classes are the lumber-mill and farming community churches. Of the former we have five, three on the Sound and two on the Sumas division of the N. P. railroad; and to these we might add one church in a railroad town and another in a mining town for, in all, the conditions of religious work are similar. These peculiar conditions are a town which depends for its existence upon a corporation, and a constantly changing population, and they make church work both variable and precarious. Where the corporation opposes religious organizations, as is occasionally the case, progress is difficult. More frequently, as at Port Blakeley, where a strong church was recently organized, the managers and permanent employes form and assist the church. The need of religious influences in such towns where men predominate, and many of them are without homes, is obvious. Such towns will be slow in developing strong churches, but will demand the best kind of workers as long as they exist.

In the farming communities we have about fourteen churches. Some are in the broad river bottoms; some in the mountain valleys; some are on the islands and some on the shores of Puget Sound. Naturally, in a new State, such districts are sparsely settled and the people poor. So none of these churches are strong and some of them are very weak. Most have resident pastors and all have regular services except for temporary vacancies. The churches in this Association were never so well equipped nor so hopeful as at present.

Our new Superintendent has given us less than a year of his services but his unfailing wisdom, rare tact, and working energy have brought us where we are. We look forward to great progress in the coming year.

Yakima Association.

Rev. H. P. James.

This Association, embracing the churches in Yakima and Kittitas counties, situated in the arid and semi-arid regions of Central Washington, and extending from the Columbia river to Stampede Pass, was organized in 1885. It contains seven churches—in this case not a perfect number; there should be more. The first church of our order to be organized in this region was the one in the valley of the Ahtanum, May 11, 1873, the organization being effected by residents of the valley without aid from outside. The council for recognition met at The Dalles, June 20th, following and was composed of Rev. Messrs. W. A. Tenney of Astoria, E. Walker of Forest Grove, P. S. Knight of Salem, T. Condon of The Dalles, J. D. Eaton of Portland, W. H. Butcher of Albany, C. A. Huntington of Olympia and Dr. G. H. Atkinson, with delegates from churches in these various towns. Thirty years ago it was necessary to take advantage of a meeting of the Oregon Association at The Dalles, in order to gain proper recognition of our first church enterprise in Central Washington. Two other organizations were effected in 1879, one in 1888, three in 1890, and one in 1892. At three points church work has been abandoned. Three pastors constitute the present active ministerial force. Good Father Hawn, who did noble pioneer work throughout this entire region till within a few years, is spending a serene old age on his farm near Thorp, enjoying a well-earned rest. The church at Ellensburg is something of a tradition. The churches in Ahtanum and North Yakima are in a prosperous condition.

At Tampico and Sunnyside, the latter a federated church, the outlook is hopeful. At Natchez and Wenas a new pastor will soon be needed. The Academy at Ahtanum is prospering under the wise care of Rev. Rosine Edwards. This entire region is experiencing a material prosperity second to that of no other portion of the State. New irrigating ditches are opening up thou-

sands of acres to settlement and causing the desert to blossom as the rose. Desirable settlers are pouring in by the hundreds. This is the time to capture these wonderfully fertile valleys for Christ and for Congregationalism. They have too long suffered neglect at the hands of our denominational representatives. The Presbyterians are in their day wiser than the—Congregationalists. The pressing needs of this Association are: a pastor for the Natchez and Wenatchee Valleys; two wise, energetic Sunday-school workers, one to have his headquarters at Ellensburg, the other at North Yakima. Send them at once and the men now in the field will tell them where each one can find six needy fields, full of promise, in any one of which he can begin work the day after his arrival.

Self-Support.

Rev. A. J. Smith.

I take it that we propose a forward movement for State self-support, which need not be far distant, if, to that end, we can have a fixed purpose and united endeavor. My topic is "The Hindrances."

Like the Scotch minister reading his Bible, we might take a square look at the difficulties and pass on. But difficulties have to be reckoned with. Napoleon said, "All great captains have performed vast achievements by adjusting efforts to obstacles." This movement will try the home missionary. He discerns at once that it means not a spurt, but a course of heroics. He has had experience. He advised a church to jump to self-support, but it was the minister who jumped to self-support. And the home missionary has found that reduction of the grant from New York meant that much reduction of his salary. Some salaries have been reduced to the last point of endurance—that of one man, I understand, is \$375. Most of the missionaries will be found at the front, but they enter this race heavily handicapped. An obvious hindrance to attaining self-support is our weakness. Only 13 of our 124 churches have above 100 members, 54 have less than 50, and 32 have less than 25. They are weak financially and have their share of other crippling conditions.

A main hindrance in the way to self-support is the difficulty of getting our churches to do as well as they could and ought to do. If, like the Jews, we would give a tenth—not the last but the first tenth—of our income to the Lord, there would be something like a flood of prosperity in our churches. True, we are not under the law, but we are under grace; let us show ourselves subject to the greater compulsion of love. Here and there one prays, "Lord, give me a hand to get and a heart to give," and in example is above reproach; but many Christians have to be drummed up to their duty of giving and show an unwillingness, touchiness, stinginess and even unreliableness most hurtful and shameful. In a country church, at the annual offering for home missions, one deacon was accustomed to give \$25; the other deacon, equally well to do, gave \$1. When the spirit of the first deacon pervades the church, nothing will stand in the way of self-support.

A great hindrance in the way to self-support is the difficulty of securing a good administration of the church finances. A rare minister can so preach as to deserve the compliment, "You are the only man I ever heard preach in such a way on giving that the people enjoyed the subject"; and he can so exhort, "Give, give, until you feel it; give until you feel good," that his people not only listen and feel good, but they give until they feel much better, and his leadership wins co-operation instead of destroying it. But, as a rule, it is better for all concerned that the trustees and treasurer should manage the finances of the church. A man equally good as a Christian and business man is worth to his church his

weight in gold. Frequently the church officers are inefficient. They are excellent, but busy men; they share the common aversion to soliciting money and have an insufficient sense of responsibility. There is great lack of careful planning and faithful personal effort to get all church members to give systematically and liberally, and outsiders who are displeased often by such neglect are overlooked. The result of shiftless administration is that our churches in numbers and measure are asking for unnecessary aid; and some are shamefully content to receive unnecessary aid, which thus becomes a pauperizing charity. Today it is a strategic point in civil reform that officers of the law must do their duty; so, here, it is of strategic importance that church officers do their duty. This point gained, a great hindrance to self-support has been removed.

Our real object in this movement is to bring our individual churches to self-support. Lack of spiritual life is our one hindrance. We must build up our churches in a life vital for growth and aggressive work. The more each church can do for itself under God, the better. But if we press this battle to the gates, I am sure that, besides each other's assistance, we shall need the help of a good State evangelist; and if poverty or prejudice prevents our having such help, it will defer the day of self-support.

Our polity may prove a hindrance. We believe in the voluntary principle; we dislike to be lined up; we refuse to be commanded. We emphasize fellowship, but it is an uncertain quantity. But this movement must be organized. Does it not demand a State Home Missionary Society? It certainly does demand the concentrated force of our State and district organizations and of all our churches. If the tendency of our polity to isolated independence prevents our advancing with a united front, it will sadly hinder our progress toward self-support.

Brethren, we have come to our Missionary Ridge. It is a formidable hill. But if we will unite and start the advance, there will come a contagion of the spirit of self-support and the more powerful contagion of the example of self-support; our strong churches will set a noble example of leadership and self-sacrifice; our churches near the line of self-support will charge across the line; all our churches will press on to a great victory.

Ahtanum.

The editor takes this small space to express regret that the excellent notes on the Sunday-school lessons, written by Rev. W. H. Scudder of Berkeley—formerly of Tacoma—have been crowded out of this number of *The Pacific*. The notes for two weeks will appear next week. Were it not for the fact that the Sunday-school notes are as much for our Washington readers as for those of any other State, we would remark: That's just like the Washington people! They know that they have so splendid a State and so promising a Christian work that they are satisfied with no limits on any attempt to represent the State and its work.

The Christian Endeavor notes this week are for "A Meeting in the Interests of Home Missions." This fits in nicely with the other matter in the interests of Home Missions in Washington; and will, through our 1,500 extra copies, give a large number of our young people in that State an introduction to the Rev. J. H. Goodell, who has for several years done splendid service for Christian Endeavor by writing these notes for *The Pacific*.

The Kind of Missionaries Needed.

Rev. E. L. Smith of Seattle.

Whatever Mr. Tillet may say about Bishops, it is not possible to be a successful minister of the gospel in Washington without being a Christian. The foundation of success needs to be laid in a deep conviction of the sufficiency of Jesus Christ to meet the conscious and unconscious wants of men; of the divine character and appointment of the gospel message and of the eternal consequence to men that that message shall really dawn upon them and enter their lives. No "sweetness and light" theory can furnish a sufficient motive force. Men sent of God, standing upon a solid rock of divine revelation, and reaching out to men whom God loves the message which God has sent to these men whom he loves—these are the men whom Washington wants first of all. They are the men who are dead in earnest in preaching Christ in word and deed. No men who are too lazy to plant corn, and seek an easy task in preaching Christ, are wanted. Men who will preach in deed as well as word—whose actions will speak the message of the all-embracing love of Christ—they are the men. For there are very open and very flagrant sinners, whom it would not be difficult to pass by on the other side with cold scorn, but not so will they be won. Christ's love includes saloon-keeper and gambler and drunkard, and Christ's messenger must make that known by action as well as word, and no compromise meanwhile with the sin. But this is inevitable and not a difficulty for him whose soul has been really gripped by that Christ love and who appreciates what it can do even for the most hardened.

This Christ-mastered man whom Washington needs will have the delicate touch, will find the right avenues of approach, will carry hope, faith, confidence, good cheer into all hearts. That is only saying that no sour-souled man need apply; that no man who has lost the inner faith and who is now following preaching professionally is to meet the demand. Washington wants missionaries who love and glory in men; not those who distrust or despise men.

These are the fundamentals, the qualities of soul, which are independent of advantages of books and schools, and more than them all. Therefore, they are always to stand first. Worse than all lack of learning are these shallows of the soul. And yet we do not despise learning. Nay, but we lay great store by that also. For are we not the sons of the men who would have a Harvard and Yale, even thought the college endowment was pinching business, rather than an illiterate ministry. But the minister then was the wise man of the community; the danger now is that every other man knows so much more as to have no respect for his intellectual equipment, and so turn deaf ears to his message. Our missionary needs the best equipment of mind that the Harvard or Yale of today can give him. For the miners, the millers, the farmers, the traders, and the lumbermen of Washington are keen men, and do their own thinking.

There is another thing which the schools can give and which is sorely needed in every community in Washington by the man who will establish then the Christ rule, and that is the art of winsome speech. To catch trout is an art. Shall they who would catch men think less of skill and art, the art of expression and communication? Washington needs men to enter her fields who have acquired far more of skill in the presentation and interpretation of these truths, the most important of all. When such men have appeared, they shall have room. We who are holding the ground for them will thank God and turn to our corn field.

The Demand for Local Church Support.

Rev. Edward T. Ford

To many of our churches, accustomed, through an indefinite period of time, to a liberal policy of missionary administration, the present call for an increased local self-support may bring a somewhat abrupt and unwelcome suggestion.

To some it will appear to raise an impracticable ideal. To more it suggests a decreasing interest and sympathy of the "great mother" for her weak and struggling children. While not a few, owning the justice and the wisdom of the cause, are disturbed by the prospect of a necessity for yet greater exertions and a more costly sacrifice.

But the summons has clearly gone forth, and it has already been productive of good results, in effecting at least a partial relief of the treasury of our much solicited Missionary Board.

But the question of local self-support involves other important considerations than the financial relief of our overburdened missionary treasury. It has, also, its peculiar moral aspects and relations.

1. A law, which nature everywhere honors and enforces, without fear or favor, is the law of utmost service.

By the analogy of nature, then, a church is not honoring the law of its normal existence until its members, one and all, are putting forth the best endeavors to maintain and to increase the proper local church efficiency.

2. Self-support is everywhere the *sine qua non* of character.

But the self-respecting man or church ever scorns an unnecessary or avoidable dependence. It may hurt, but it never dishonors one to accept needed aid. But no man or church can save character at its finest and best, while in a too ready dependence upon the assistance of others the fullest measure of earnest and devoted individual effort is withheld.

3. It is a beneficent provision of our Creator that right conduct always reaps its ample harvest of good.

Virtue is ever its own sure and sufficient reward, but Providence has taken care to do even better than that by the manly man. So it comes about that everywhere and always it pays to do the right thing.

Let me add a few specifications in support of this statement, as it bears directly upon the subject of local church self-support:

(a) Such right action on the part of the local church conserves and unites local interests. We never know or realize our local possibilities in church administration until we bring together our scattered forces. Here, as elsewhere, in union lies our strength.

(b) Moreover, every community is in possession of moral and spiritual resources of which it is unconscious. For there are latent forces resident everywhere among us, hidden and inoperative, until some grand compelling motive calls them forth into large and effective service. Now, let the call go forth through the community for local church independence. Make the appeal to the local sense of honor for a manly self-support of this sacred institution of the common good, and it will be found that one and another and another will readily respond to the call; while by this means you have, in many instances, not only solved your hard problem of self-support, but have also led men and women, for the first time, to an open identification of themselves with the sacred cause of the Christian church.

(c) When, now, any community has thus discovered and utilized its available resources for a local church

support, three important results may be confidently expected to appear: (1) There will have arisen a new moral and spiritual consciousness. The world will possess larger significance. The thought and purpose of life will have become greatly enriched. (2) The community will thus have rediscovered itself. It will have arrived at a new and increased realization of its available moral and spiritual strength. (3) And, then, quickly following upon this new birth of local sentiment, a spiritual reaction is more than likely to manifest itself, bringing blessing to every form and phase of the community interests, and opening up avenues of a larger and more fruitful ministry for the Christian church.

It would be interesting to further consider our subject from the view-point of our much prized Congregational polity. For it appears at once that the fundamental Congregational principle of "local independence" must yield to a greater or a lesser degree as soon as ever a "Board" becomes the sponsor for local church existence and enterprise.

Then, too, it would be profitable to discuss our problem in its economic aspects and relations. Sound economics affirms that the social majority must be producers. Few, relatively, can or may be dependents. Let the many become dependents, and forthwith society breaks down. Nor can the church escape from the law or the logic of the economic relation.

And yet, once again, we would like to make our appeal for local church support in the interest of the young and rising generation. The boy loves to walk in his father's tracks. Educate your children to look to others for the good things of life, and thereby you help to form in them ideals and habits which promise little good.

Brethren, let not this call—nay, this opportunity—for an enlarged local church life and usefulness unheeded pass us by. And, so far as it is within our power to effect, let us evermore "stand fast" "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Washington W. H. M. U.

Mrs. M. C. Wheeler of Tacoma, President

The Woman's Home Missionary Union of Washington was organized under its present form, in September, 1891, though in fact the women of this State had an organization some years earlier.

For some years we enjoyed the efficient leadership of Mrs. A. J. Bailey, who, as president, was most helpful and inspiring. For a time we seemed to mount up as on wings.

Our largest gifts have been applied on pastor's salaries. We have also made substantial gifts to all our regular benevolent societies, as well as to Whitman College and Ahtanum and Eells Academies. Boxes have been prepared by some of our auxiliaries for pastors' families, where they have given aid in time of need. We have studied the whole field of home missionary effort in our societies, and have tried with work and prayer to keep in touch with the needs of our times. In 1893 we reached high-water mark as far as contributions were concerned, raising that year over one thousand dollars. Then came the great financial depression, which took such a grip on this part of our country, and which it has taken years to shake off. It is to be hoped that the lowest ebb in the tide of our Union has been reached, and forever more it will be an incoming tide with us.

The past year has been largely one of general work, incident upon the change in field workers. Our former Superintendent left us before special work had been recommended, and the new one came upon the field too late to do this. However, the good our funds were able

to accomplish was in no way diminished on that account, and we can now feel that we have helped in all the work instead of in part.

Our young people and children have been especially interested in educational work. "The Little Light Bearers" have undertaken the education of one or more colored children in the South. Their funds are sent through the A. M. A. office, and the children are under the care of A. M. A. teachers. In each case the money is expended for children who are eager to learn, but would be left in utter ignorance except for this help. We certainly should use all the means in our power to interest every child in our denomination to help in this work. This work might be extended to large proportions if leaders could only be found. Who will help?

The young people have contributed toward scholarships in Ahtanum and Eells Academies. Our academies are planted in country places where they reach many young people who otherwise would have no opportunity to obtain anything beyond a common school education. They are feeders for our Whitman College. And what we do for them we are doing for our future Christian citizens, who alone can hold our State true to the ideal American life.

But our own State work is not our only concern. The whole country is in our hearts. From the timber districts of Maine to the mining camps of California; up to the cold regions of Nome, and down through the sunny South to Cuba, Hawaii and the Philippines, our hearts follow the work with eager longing to help.

And for a work so vast and important as this, the four thousand women of the Congregational churches of Washington gave the past year four hundred dollars, an average of ten cents (10 cts.) each.

Some women gave many, many times that amount, which proves that a large number give nothing, while the few give all. Does any one think that fifty cents (50 cents) each is too much to ask or expect of Christian women, to help send and sustain the gospel in these neglected places? What a different footing that record would make at the end of the year! Instead of four hundred we could write two thousand dollars, which would mean pastors in new places and generous gifts to all other work.

Dear sisters of the Congregational churches of Washington, shall we not strive to start streams of blessing, which, with God's help shall make the desert blossom as the rose, and the waste places fruitful! The time is short; let us be up and doing.

Washington Statistics for the New Year Book.

Eight churches have been added to the roll, seven dropped, making a total of 125. The total number of ministers is 92, of whom 18 are without charge; families, 5,975. There are in Sunday-schools connected with churches, 10,767, a gain of 886; in Young People's Societies, 2,469, a gain of 278. The membership of the churches is 6,674, a gain of 404. The absent list is 754. The additions were: On confession, 374; by letter, 645; total, 1,019. Baptisms: adult, 141; infant, 269. The home expenses were \$92,777, a gain of \$23,217. The benevolent contributions were \$15,532, a decrease of \$4,103. The decrease, however, occurs under the two items "Ministerial Aid" and "Other." Each of the six societies shows a gain in contributions. Deducting \$8,453, the amount given by one church in 1900 in the list "Other," in excess of the amount given by the same church in 1901 under the same head, from the total of gifts for 1900, we find that there was a gain of \$4,350 in 1901.

The Washington Branch of the W. B. M. P.

Mrs. Sarah T. Freiday, Tacoma President.

The Washington Branch of the Woman's Board of Missions for the Pacific has recently had its tenth birthday. The Congregational women of this vigorous young State had been engaged in the Christ-given work of foreign missions before 1891, but in September of that year they formed the Washington Branch of the Pacific Board.

In ten years of blessed work, whether in the sunshine of prosperity or amid the shadows of adversity, along smooth or rugged paths, ever has been realized the fulfilling of our Lord's precious promise—"Lo, I will be with you always."

There has been growth, not as rapid as those most interested have desired, but still good, healthy development, such as is shown by the following extract from one of our latest reports: "From one of the weakest organizations in the church we have grown into one of the strongest, from a society of financial feebleness we have become a 'staff to lean upon.'" In this Auxiliary the membership increased last year from 28 to 56 and \$110 was contributed and distributed to the Church Building Society, the Sunday-school and Publishing Society, the Washington Branch and the Home Missionary Union.

The years have brought changes in the list of Auxiliaries and especially in the ranks of the officers of the Branch. Of those elected to office in 1891, only two, our most efficient Secretary, Mrs. A. A. Knight, and Mrs. F. B. Woodcock, Vice-President of the Yakima Association, who has the cause of missions much at heart, still serve the Branch. Our faithful Treasurer, Mrs. A. M. Avery, comes next in time of honorable service, having just entered upon her tenth year. Few realize the amount of labor, time and anxiety that is given by our untiring Secretary and Treasurer, upon whom, year after year, rests the burden of the work of the State Branch.

One bright, hopeful feature is the work among the children, under the leadership of Mrs. W. C. Davie. She only needs the active co-operation of every pastor, Sunday-school Superintendent, teacher and parent in our churches to accomplish a great work for the future life and strength of our denomination. Already many children are being instructed and interested and they support four little children in India besides doing Home Mission work. One Sunday-school supports two children in India by their birthday offerings; another cares for another child, while other schools are doing something along the same lines. "Light Bearers," indeed!

Our Christian Endeavorers have shared in the labors of Miss Denton in Japan and Miss Wilson in Micronesia through the State Branch.

The Senior Auxiliaries are Colfax, Walla Walla, Spokane Westminster, Spokane Second, Spokane Westside, Pleasant Prairie, Pullman, Medical Lake, Ahtanum, Alderton, Sylvan, South Bend, Olympia, Tacoma First, Tacoma East, New Whatcom, Port Angeles, Seattle Taylor, Seattle Pilgrim, Fremont, Kirkland and Anacortes. Some church societies also contribute through the Branch, especially Seattle Plymouth and Seattle University churches.

Our Washington Branch has been given the great privilege of having a small share in the missionary work in Africa, Turkey, Japan, China, India, Spain and Micronesia—seven countries. We are most grateful for these broad opportunities and heartily wish we had done ever so much more.

Now as we enter upon our second decade as a State

Branch we have for our watchword, "Forward," and we press on to greater zeal, devotion and service in the cause of Foreign Missions, believing that Christ has kindled his light in our souls that we may give that light to others.

Washington and Foreign Missions.

REV. WALTER FREAR, PACIFIC COAST SECRETARY OF AMERICAN BOARD.

This subject, as proposed to me, has two parts: "What have our Washington Churches been doing for Foreign Missions?" and "Why should they do more?"

In regard to the first, a few facts will tell the story. We have five District Associations in the State—the Eastern, the Northwestern, the Tacoma, the Yakima, and the German Pacific. In the Eastern there are forty-three churches. Of these 8 contributed to the American Board to the amount of \$107.84. In the Northwestern Association there are 47 churches, of which 9 contributed, with a total offering of \$616.61, nearly half of which was given by a pastor and his wife. The Tacoma has 32 churches, of which 9 gave, to the amount of \$79.11. The Yakima has 7 churches, with a gift from one of \$8. The German Pacific has 8 churches, one of which contributed \$25. This makes a total of 139 churches, of which 37 only contributed to our Board, with a total offering of \$878.21. To this is to be added \$581.45, given to the Woman's Board, making in all for our Foreign Missionary work, \$1,459.66. With 5,676 resident members, this makes an average of a little less than 26 cents a member. The average in the entire Pacific Coast District is 60 cents a member, and if we should leave out Washington, it would be 67 cents.

This is not a very flattering showing for Washington. In some way there has been oversight, or neglect, or an insufficient grasp of obligation and privilege. We do not think that it rightly measures the quality of the Christianity of our churches there, but we are quite sure that if it continues it will seriously affect that quality. It will not continue with a ministry and people alive to the claims of Christ.

It might be asked if the last year was not exceptional. Let us see. The total given in 1900 was \$1,171.28, or less than 21 cents a member. In 1899 it was \$1,036.03, a little over 19 cents a member. In 1898 it was \$951.34, or less than 19 cents a member. In 1897 it was \$792, or 14 cents a member. You see the last year was not exceptional. There has been, in fact, a small gain each year, and we think that there is every prospect of a more rapid increase from this time on. President Penrose, as a corporate member of the Board, is lending a strong hand in this direction.

We recognize the fact that Washington is largely Home Missionary ground. So is all our district. But Washington has large churches, and it has large-hearted Christians in many small churches. The fact that they belong to a small church is no reason for waiving the obligation that rests upon every follower of Christ. Our home missions are not a charity. They are a mutual helpfulness for the development of the kingdom of Christ among us, in our Congregational way. For an aided church to say, "I am helped, and therefore can not help in our common work in evangelizing the world" is not the expression of a true spirit of denominational fellowship. I am glad to say that some of our home missionary churches are bearing a manly part in our great world-wide work.

We come to the second part of our subject, "Why should Washington do more for our foreign missions?"

I need not mention those great considerations of duty and of our Board's needs that urge themselves upon all alike. A few things seem pertinent to Washington.

It is a splendid domain. It has vast resources. It is blessed with prosperity. It is having a fine development. It is sanguine and assertive in its expectations. While thus strong and expectant in material things, we feel sure that its Christian men and women will not want to hold themselves as exceptionally excusable, or plead poverty or inability, in the higher ranges of their Christian possibilities and obligations.

Washington fully appreciates the new life that is stirring in all lands that border on the Pacific. It is reaching out with a masterly hand for a full share in its growing commerce, and expects to play no inferior part in the great things that are to be. Christian missions have been a primal factor in all this development. No well informed person disputes this. It should have recognition. It should awaken gratitude. It should stir in us the feeling of responsibility, to bless yet more with a full Christian civilization the myriads of those lands which loom so largely in our commercial hopes and plans. The hand that reaches for the gain should carry the Christ love, on which even the gain largely depends. Growing rich by our exports, we on this Coast will grow yet richer spiritually by sending forth the fruitage of our Christian life and labors.

May I venture to add that the State whose soil was consecrated with the blood of Whitman—that was, so to speak, baptized at its birth with foreign missionary blood, can be expected to have the missionary spirit in the life of its churches? The missionary spirit is the spirit of Christ and of the living church. Without the doing the spirit dies.

Our last National Council unanimously and strongly resolved "that, as the pastors are the great leaders of our churches, we urge that in all ordinations and installations the missionary knowledge and interest of the candidate should be a matter of careful inquiry."

Congregational Headquarters, San Francisco.

Whitman College.

BY J. W. C.

The present year at Whitman has so far been one of marked progress along the various lines of its activity; materially, intellectually, and spiritually, there has been a decided gain. At the opening of the year it was felt to be a disadvantage not to have the presence of President Penrose, but the interests of the college made his stay in the East imperative. At his return, the 1st of November, however, the Whitman spirit, which had perhaps been rather dormant for the first two months, awoke and manifested itself in receptions to Mr. and Mrs. Penrose by the faculty, students and citizens of Walla Walla. It was known that Mr. Penrose, in his devotion to Whitman, had recently refused a most flattering call to an institution of prominence in the East, and all were glad to welcome him back and to express their appreciation of his self-sacrifice and the results of his efforts for Whitman College.

It is a source of satisfaction that a large tower clock is soon to be placed in the Memorial Building. It is the gift of an unknown friend in the East, and will supply a long-felt want. It is to be an eight-day Seth Thomas, with four 8-foot dials, and will strike the hours and half-hours. From its commanding position in the Memorial Building it will be an improvement not only to the college, but to the city as well.

Steps have also been taken towards increasing ma-

terially equipments in the various departments and towards the improvement of the grounds and buildings.

There have been three additions to the faculty during the present year, Professor Charles W. Allen as Physical Director and Assistant Professor in English; Miss Edith B. Merrill, as Assistant in Latin and Greek; and Mr. Harold A. Loring, as Instructor in Piano in the Conservatory. Professor Allen comes from the University of Chicago, where he made a national reputation as a football player and coach. Athletically, the college is greatly improved under his guidance, of which the recent almost continuous series of football victories over the colleges of the Northwest gives evidence.

The Y. M. C. A. and the Y. W. C. A. have increased in numbers and in spiritual activity. During the Christmas holidays the former organization sent two delegates to the Y. M. C. A. Bible Institute at Pacific Grove, Cal. These men brought back with them new ideas and methods, and renewed enthusiasm, which will undoubtedly prove a material aid to the organization in its work.

Perhaps one of the most crying needs of the college at the present time is an active interest in its success on the part of the Christian people of the State. It is imperative that the parents in such families should awaken to the value of an education such as Whitman gives and recognize its superiority over the short-course educations of the day, the chief object of which is a material one. Whitman College needs more students of the right sort and looks to the Christian people of the Northwest to furnish them.

Woodcock Academy.

REV. ROSINE M. EDWARDS, PRINCIPAL.

Woodcock Academy is situated in the fertile Ahtanum valley, in Central Washington, surrounded by alfalfa fields, hop yards and splendid orchards and gardens. Its aim is to give to the boys and girls of the farming communities the opportunity of a thorough preparatory education. The founders of the school planned well for it by providing sixty acres of land and a convenient building of three stories. First among these founders comes Deacon F. B. Woodcock, whose whole thought and plan was for the good of the Academy, and for whom, at his death, it was named.

The Educational Society has ever been its friend, giving substantial aid in decreasing the debt and helping each year in the salaries of teachers.

The Academy offers a thorough preparatory course. Its classical and scientific courses would admit to any college, while the English course offers the work of the same course in high schools. A business course is also carried on, there being no business college in this section of the country.

In September, 1902, the Academy will be ten years old. Its great need is an endowment, so that the teachers' salaries will be provided for, and the income from tuitions would then be available for necessary improvements and additional equipment. A movement in this direction is now being agitated.

At present there are four instructors, of whom two give their full time to the work. The school is intimately associated with Whitman College, its principal, Miss Rosine M. Edwards, and two other instructors, being graduates of that institution.

Repentance is not an emotion of any sort, though it rarely fails to be accomplished by emotion. It does not consist in groans and tears, though groans and tears are its common expression.

Missions Among the Indians.

Myron Fells.

Missions among the Indians at the present time need faith, a long faith, a strong faith. It was a rough saying of Dr. Lyman Beecher to Rev. C. Fells and the party with him, who in 1838 were on their way to Oregon as missionaries to the Indians—"Go on, and do all the good you can to the present generation, and get as many to heaven as possible, for you will be the means of sending the next generation all to hell." Still, there was some truth in it, for he meant that other whites would soon follow the track of the missionaries, some of whom would carry the vices of civilization with them, that the Indians would naturally largely mingle with this class of whites, and that they would drag them downward. Balch, the head chief of the Clallam Indians on Puget Sound, a very terror to whisky drinkers of his tribe at one time, once said, in regard to one or two saloons at Dungeness, that they had been the means of killing five hundred Indians. Though this was probably an exaggeration, yet the evil was very great, and the end is not yet on Puget Sound.

Nor are Indians all saints. They have the same fallen human natures as the rest of mankind, which, with their old superstitious ideas, do not render them always naturally ready to drink in gospel truth as soon as they hear it.

Still there is progress. On the Skokomish reservation, where nearly all, thirty years ago, lived in large communal houses on the ground in the smoke, now none do; they have tables, dishes, chairs and the like, are legal voters and citizens, and some are Christians. There are on my desk two abalone shells, brought to me a few days ago by a woman whose husband recently died, as a token of gratitude for the kindness I had shown him during his sickness and at his funeral. On a piece of paper lying in them I have written, "Dearer to him are the gifts of the poor." On a shelf in my study is a black tamahuous rattle for incantation. About 1878 I was asked \$5 for it—too much, so I did not buy it. In 1896 I was asked \$2 for it, but did not purchase it. In 1898 I bought it for twenty-five cents, the full price—not that any one would be willing to make it for that price, but the owner had no use for it, as its occupation has been destroyed by civilization and Christianity, and twenty-five cents was worth more to him than the rattle. I have a number of such mementoes. There are sermons on progress in them. Their advancement is, however, much like the rising of the tide when the waves are rolling. It rises high and then, as the wave goes out, the water recedes, but each time it rises a little higher than when the preceding wave rolled in. I have seen the time when there were additions to the church every communion season for three years, and again when, after three years, it seemed as if nearly everything in the church was gone. Again, in two communions, the church nearly doubled its strength. Then again, it seemed as if the bottom had nearly all dropped out. But the promise stands sure—"In due season ye shall reap if ye faint not." That is the foundation of faith, a long faith and a strong faith.

British Columbia Congregationalism.

Rev. R. B. Blyth of Victoria

Editor of The Pacific: Your kindness in allowing us the privilege of saying something through your columns concerning the condition of our churches in British Columbia is appreciated by us, and it is with pleasure that we respond to the request for a brief report of the present state and prospects of Congregationalism here. At the outset let it be held in mind that we are weak—very

weak in numbers—having in all this Province, which is almost equal in size to the combined areas of the four States of Washington, Oregon, Idaho and Montana, only five churches, while the distance from Victoria on the Coast to Phoenix in the interior is nearly 800 miles. As a result of this we have never had any Association of British Columbia Congregational churches and ministers, but have sought and have found fellowship with our brethren of the State of Washington. We believe, however, that our work demands the formation of an Association of our own, and during the past two weeks all the ministers who at present are in the pastoral office in British Columbia, together with Rev. G. S. Brett, who resides in Vancouver, have provisionally formed themselves into such an Association, with the expectation of completing the organization at an early date.

Our churches are not strong, either numerically or financially, as only one—the Central Congregational church of Vancouver—is self-supporting. This church has been organized a little over six months, with Rev. W. A. Vrooman as pastor, and has been able to meet all its obligations thus far. On the first Sunday in the year the church moved into new quarters, being the building formerly occupied by the Homer Street Methodist church. With more favorable conditions and a more comfortable place in which to meet, they expect to do better than in the past.

The First Congregational church of Vancouver is the oldest of our churches and has been in existence for about thirteen years, and has had a checkered experience. At present, under the ministry of Rev. J. H. Bainton, there seems to be a hopeful spirit, with a determination to go on to better things for the future. An addition of twelve members was made at the first communion service of the year.

Nelson is a city in the Kootenays, where we have one of the finest church properties in the district. Very energetic work has been done by the pastor, Rev. Wm. Munroe, who started the church less than two years ago. The depression which has come over the city has affected our prospects very materially, and it will require a determined and heroic effort to enable us to keep in the front rank of Nelson churches.

One hundred and twenty miles from Nelson is Phoenix, a mining camp of about fourteen hundred people, where a new church has been organized and a very neat and comfortable edifice erected during the past three months under the ministry of Rev. D. H. Reid. Twenty-four miles from Phoenix is Grand Forks, which undoubtedly will be one of the best cities of British Columbia. We have no church here, although several Congregational families are anxious that we should start work there. We have arrived at a crisis, however, in our missionary work in Canada, for our treasury is empty, so that although several very promising towns would welcome our advent we are prevented from undertaking work in them because of lack of means. What we are to do I know not. It seems that we cannot get the financial assistance we require from Eastern Canada, and unless we get it somewhere we shall have to confess our inability to cope with the needs of this growing country. We are not without hope, however, that some way may open which will enable us to do our work here. God grant that it may be so!

A final word as to our church in Victoria. The people are encouraged and hopeful. The pastor who writes this letter is at present visiting our churches scattered throughout the province. He, as well as the people, thinks the future is bright. A heavy undertaking is before this church, however, in building a new church this summer, but it is hoped that every difficulty will be overcome, and these faithful workers rewarded.

Missionary Sunday-schools.

BY SUPERINTENDENT GREENE.

The part that the Sunday-school has taken and is yet to take in the religious development of Washington is no small factor in the setting up of the Kingdom of God. Its beginnings have been small and its processes have been weak, but within it has been a germ and the unseen influence which has made of it a mighty power. The smallest seed of which we know in the vegetable world is not less a seed because it is tiny. If well sown, well watered and wisely cultured, it is just as surely to reach a fruitage as that which comes forth from a larger kernel.

When the Master told his followers that "The seed is the Word," and that according to the soil into which it was sown and the culture it received it would bring forth a harvest, some thirty, some sixty, and an hundred fold, he must have wished to assure them that the seed was always good—never imperfect, shrivelled or musty, but the soil chosen and the later nurture belonged to the sower and the cultivator, if a generous crop was expected.

Thirty years ago the then Territory of Washington had but six churches and each its own Sunday-school, none exceeding forty in its enrollment and others less than a score, a total of one hundred and fifty.

Ten years later a minister had not only gathered another church which had grown from a Sunday-school of his planting, but had also organized four other Sunday-schools in outlying neighborhoods, reaching a hundred and seventy lives. Each of these schools, by care and courage and the Divine blessing, grew into churches. In another part of the Territory about eighteen years since the first missionary of the C. S. S. & P. S. began to sow the seeds of the Kingdom—thirty or forty schools being established. A few months less than fifteen years, another missionary was put into the work by the same Society, and later on yet others, and now for some time there have been within the limits of Washington and Northern Idaho, four men giving their time to the interests of Congregational work. The growth of our denomination in Washington and the number of its churches is largely attributable to the far-reaching work of the Sunday-school Society, for in these schools not less than three-fifths of all the Congregational churches of this district have found their root and for quite a period, their working force.

Are these schools all Congregational? you ask. Yes, and No!

In their inception, they are "gathered of every kind." Many of the adults who are reached claim to belong to other denominations, and in some cases they have a recent connection; but in a multitude of instances persons who assert their former ties most strongly have not been in touch with their old associations for years; but usually there comes to the surface some method by which they are awakened to new interest, and the missionary, without in the beginning trying to emphasize the source from which the aid proffered the gathering of the school comes, but thrusting upon parents their moral responsibility in regard to the character of the children and young people, these well-meaning folks are won. First, among some it often is a place merely for the children to go on Sunday. Secondly, because some person outside of themselves, they find, has taken a real interest in their community and its children. All, of whatever previous condition and former attachments, enter into and work together for the establishment and success of the school. It thus *has* to be a united effort.

Those looking no further than such a beginning sometimes call it a Union school, and in that sense it is; we do not, however, attach that, or any other adjective, other than as we use the name of the town or locality as such, to the new enterprise. Their use of our literature soon leads them to see its source, and beyond that they gradually become acquainted with the personality of the Missionary and look to him as their chief counsellor in all religious matters.

If he is genial, earnest, active and winsome they soon account their alliance as Congregational and as the population increases and the school prospers, and there is a call for more preaching and fuller organized work, the writer has never found a Sunday-school which was not ready to accept our Congregational methods in preference to any other of the denominations.

The list of schools, by counties, as shown below, numbers 134. Nearly all of these are in constant weekly operation; a few are closed for the winter, and intend to resume in the early spring. In some portions of the State there are a few which close in harvest time and because of the heat.

Some forget to re-open until a missionary appears and urges the revival of the school. Sometimes the busy pioneer worker cannot reach a lapsed school for several months. When he can get to it, weather or other conditions make the time unfavorable and the school remains dormant.

Occasionally a worker of another denomination takes advan-

tage of our Sunday-school to make for himself an audience and in some instances, because of our inability to give equal or greater attention, carries the school over beyond our recovery. Such cases are now less than formerly, but do sometimes occur. In order to give the schools gathered the better care, nurture and guidance, we refrain from organizing as many new schools as would be done if every Mission Sunday-school could from the beginning be held under the loving care of a neighboring pastor.

Very few of our pastors think they can give the time for this. The schools are thus left almost entirely dependent upon the Sunday-school missionary until their growth and the consent of the Home Missionary Committees affords the necessary aid for pastoral support. Could the problem of pastoral care be solved in their favor, eight or ten of our missionary Sunday-schools would assume church life at once. Some of them may consent to wait, while others will be lost to us if we must refuse the ministerial care for which they seek.

MISSIONARY SUNDAY-SCHOOLS BY COUNTIES IN WASHINGTON.

ADAMS.—Washuena.

CLALLAM.—Forks.

COLUMBIA.—Jackson, Enterprise, Willow Creek, Franklin, New Hope, Star, Pine Grove, Robinette, White Ribbon.

KING.—Brighton, Buena, Berlin, Claymines, Franklin, Leary, Newcastle, Oakdale, Skyhomish, Torgeson, York.

CHELAN.—Highland.

CLARKE.—Lewisville, Mt. Durgign, Norway.

COWLITZ.—Olequa, Mountainside.

GARFIELD.—Meadow Gulch, Philomathean, Liberty Union, Skyhawk.

KITSAP.—Bangor, Clear Creek, Chico, Glenwood, Island Center, Manzanita, Silverdale, South Madrone.

KITITITAS.—Easton.

PIERCE.—Gig Harbor, Elbe, Fairfax, Jensen, Pittsburg, Rainier, Tacoma—Center Street.

SKAGIT.—Anacortes, Clearlake, Belfast, Brownsville, Lookout.

STEVENS.—Cottonwood, Fairview, Forest Center, Graham, Hunters, Marcus, Olivet, Penrith, Usk, Valley, Velma, Valley Prairie.

WHITMAN.—North Pine, Sunshine.

LEWIS.—Bremer, Doty, District No. 26, Forest, Forest Bethel, Knab, Morton, Mossyrock, McCormick, Rock Creek.

SKAMANIA.—Mt. Pleasant, Riverview, Cape Horn.

SNOHOMISH.—Hartford, Index, Lake Stevens, Machias, Marshland, Robe, Oso, Silverton.

WALLA WALLA.—Climax, Hadley, Spring Valley, Thomas.

YAKIMA.—Tampico.

LINCOLN.—Pleasant View, Steamboat Rock.

PACIFIC.—Rock Creek.

SAN JUAN.—Griswold, Orcas, San Juan.

SPOKANE.—Elk, Deer Creek, Little Deep Creek, Milan, North Milan, Orchard Prairie, West Branch.

THURSTON.—Gate City.

WAHKIUKUM.—Irving, Foster Valley.

WHATCOM.—Alger, Beach, Bluff, Blue Canyon, Maple Falls.

MISSIONARY SUNDAY-SCHOOLS IN NORTHERN IDAHO.

KOOTENAI.—Bellgrove, Dudley, Lanc, Thornton Valley, Medimont.

NEZ PERCES.—Steele.

LATAH.—Bear Creek, Nora, Troy.

SHOSHONE.—Burke, Kellogg, Kingston, Osborne.

IDAHO.—Cottonwood, Harpster, Mountain View, Mt. Idaho, Tolo, Westlake.

Heart of the World.

Heart of the world, whq knowest all mysteries

That rule our mortal joy, our mortal pain,

Say whether deepest satisfaction lies

In loving, or in being loved again.

Love treads no easy path; too soon it learns

The ache of patience and the pang of pride.

The deep unrest like the thirst that burns and burns,

The craving hunger never satisfied.

Puget Sound Academy.

Rev. C. L. Mears, of Snohomish.

This academy, transplanted and fostered by earnest teachers and a few self-sacrificing supporters, seems at last to promise success and permanency in strictly high-grade academic work.

Located in Snohomish county, where only one high school is open to prepare young people for college, and in the city of Snohomish, which by nature is one of the most attractive places in the Northwest, with a fine property, formerly the county court-house, which is paid for and which can easily be enlarged to meet the growing needs of the work, it would seem that the conditions were ideal to build up one of the best academies in the country.

As a matter of fact the present outlook is most encouraging. The citizens of Snohomish have subscribed nearly one thousand dollars this year for the maintenance of the school, and Seattle friends hope to raise twice as much more. The enrollment in the academic department during the fall term was 53, nearly double the enrollment of last year. The music department brings the attendance to 80.

The new principal, Professor George C. Snow, late of Chadron Academy, arrived in the field but a short time before the opening of the school last fall, or the attendance would undoubtedly have been much larger. With this year of earnest work that Professor Snow and the faculty have given to the school, it is probable that next year will bring many students from many parts of Skagit and Snohomish counties.

The school is doing a grand Christian work. The impression made for good upon its students is a matter of daily comment. It is worthy the hearty support of the Congregational Association of the State. Just now it greatly needs an endowment to make permanent the present work. A dormitory will soon be called for, and the library calls for the contributions of individuals who believe in Christian education.

Professor Snow is a fine Christian educator, wins the affection of his students and has the full confidence of business men. All who have children or friends eligible to enter the academy would do well to correspond with him.

Oregon Letter.

By George H. Himes.

We of Oregon have a "grand old man," and we are proud of him. His name is Thomas Condon, and he was eighty years old last Monday (3d March). Dr. Condon is a native of Southern Ireland. He came to New York in 1833, grew to manhood, and secured a grammar school education. Afterwards he attended a Methodist college at Cazenovia, N. Y., taught school a number of years and was graduated at Auburn Theological Seminary in 1852. That year he was married to Miss Cornelia Holt in Buffalo, came around the Horn to Oregon as a home missionary, and labored as such in the western part of the State for ten years, winning the respect and love of all with whom he came in touch. Then he went to The Dalles, east of the Cascade range, eighty-five miles from this city, on the banks of the "lorldly Columbia," and there remained until he was called by the University of Oregon to the chair of geology, for which he had been fitting himself from early manhood. He has been an original investigator, and much information has been given to the world through his researches, which the world gives others, who had greater diligence in exploiting themselves, credit for. He was State Geol-

ogist for a time, and did a most excellent work, considering the surroundings by which he was hampered; and could the State legislators have had more far-sightedness he would have doubtless occupied that position to this day; but a spasm of false economy so blinded the eyes of the powers that were that the office was abolished, to the old injury of the mineral development of the State, than which there is none richer in the sisterhood of States.

While the weight of eighty years now rests upon him, he still pursues his daily duties without any sign of failing mental power, and it is hoped that a number of useful years yet will be given him in the capacity of a greatly beloved teacher.

I have read with much interest the pro and con of the discussion in *The Pacific* on the Chinese question; and from what seems to me to be the true Christian standpoint, *The Pacific* has the best of the argument. Personally, I do not think it wise, neither do I think we are called upon, by any consideration whatever, to throw our national doors open to unrestricted Chinese immigration, nor for unrestricted immigration from any other nation, for that matter. My sympathies are instinctively on the side of the laboring man; but my observation has led me to know—yes, know—that there are by far greater foes to labor in the United States than the Chinese. If the bars are to be put up against the Chinese and Japanese, they ought also to be put up against the further advent of many having white skins.

Rev. Dr. Ackerman lectured at Dallas last Wednesday evening. Tomorrow evening he will lecture at the University of Oregon at Eugene, and on next Wednesday he will address the Puget Sound Congregational Club at Seattle on "Obligations and Opportunities of Congregationalists on the Pacific Coast."

Rev. Edward Curran closed a series of special meetings at Gaston last Wednesday evening. The attendance was good and a good deal of interest awakened. The people would have been glad to have the services continued, but other engagements of Mr. Curran prevented.

Mr. A. A. Atkinson, a former graduate of Pacific University, son of Rev. W. H. Atkinson of San Rafael, California, has been chosen assistant in the department of biology in that institution. He has many friends here who know him as a brilliant student and a careful, diligent and painstaking man. This department has been merged with that of chemistry, and the whole is under charge of Prof. Bradley.

Rev. Mr. Risser, who is temporarily serving the church at Hillsboro, is filling the post with acceptance. Good congregations greet him constantly.

Portland Association will meet with the Riverside church, Hood River, on the third Tuesday in April, instead of the second, as stated in this correspondence a little while ago, the constitution of the Association having been amended to that effect last year.

Rev. Henry L. Bates, Principal of Tualatin Academy, Forest Grove, supplied the pulpit of the Oregon City church last Sunday, and will do so today, on account of the pastor, Rev. E. S. Ballinger, being quarantined as the result of his daughter having an attack of scarletina.

Supt. Clapp preached at Eugene last Sunday, and at Hoodview church, Sunday morning and evening.

Rev. J. M. Barber has been diligently laboring to secure the establishment of an academy at Hoodview. With the funds he has raised, supplemented by money pledged from the East, and the work that is promised, it is believed that the effort will be successful. Mr. Bar-

ber and his wife expect to visit California soon and remain a few weeks.

Mrs. F. Eggert, of the First church, will leave this city on the 13th inst. on a three months' Eastern trip. As Pacific Coast representative of and Chairman of the Advisory Committee of the Woman's Congregational Home Missionary Unions of forty-two States and territories, she will attend the annual meeting of the C. H. M. S., Rev. Newell Dwight Hillis, President, which meets in Syracuse this year.

A series of Passiontide services will be begun at the Sunnyside church this evening, which will extend over two or three weeks. Supt. Clapp will preach tonight. Portland, March 9, 1902.

Church News.

Northern California.

Oakland, Pilgrim.—Mr. and Mrs. Logan, who are on their way to Guam, spoke in this church Sunday morning in a very interesting manner.

Woodland.—Rev. W. E. M. Stewart expects to close his work here the first of April, and to go to Oakland to take the treasurership of the Geta Land Company.

Benicia.—Last Sabbath four more united with the church, three of them on confession and one by letter. By a more systematic effort for foreign missions the pledges and contributions for the work of the American Board are greatly increased this year, amounting to sixty dollars, which is about one dollar a member for all resident members.

San Francisco, Plymouth.—Mr. George W. Dickie, superintendent of the Union Iron Works, lectured in Plymouth church last Sunday evening on "Essentials of Religion and the Importance of Cultivating Them in Order to Aid Human Progress." The lecture was a clear, strong and every way admirable one and was greatly enjoyed by the audience.

Oroville.—The Oroville church has just put in a new 16-stop Estey organ. It was installed by a special music and song service on Sunday night. The service consisted of solos, anthems by the choir, selections by the male quartet, and singing by the congregation. It was thoroughly enjoyed and appreciated by the congregation that filled the house.

Santa Cruz.—At our last communion ten persons united with our church, making over thirty since the first of the year. The annual meeting of the Corporation was held on Monday evening. Reports from officers showed the year, under the earnest pastorate of Rev. J. R. Knodell, to have been a very successful year in things material, as well as things spiritual. Every year a roll call of church members is given. At this Wednesday evening prayer-meeting a portion of the roll is to be called, the roll being divided into four parts and each member responds to his name. We have found this to be an excellent plan; we commend it to others.

Alameda.—This church is prospering under the leadership of the new pastor, Rev. L. P. Hitchcock. At the first communion service two months ago eleven persons united with the church; and at the last communion, on the 2d of March, there were twelve accessions, seven being on confession. The congregations both morning and evening are considerably larger than they have been for years. Mrs. Hitchcock has taken charge of the "Pansy Class," which now has an enrollment of 112, besides a corps of teachers numbering eight; and they

have an average attendance in this one class of about 90. The pastor arranged last Sunday for the formation of a class of boys and girls to meet him for ten minutes at the beginning of the Sunday-school hour, preparatory for union with the church.

Southern California.

Claremont.—At the March communion this church received to membership nine on confession, eleven by letter.

Los Angeles.—The next annual meeting of the Los Angeles District Association is to be at Claremont, May 12th to 14th.

Los Angeles, Plymouth.—The Sunday-school of this church is growing steadily in numbers and interest. Several new teachers have volunteered their services, and new classes have been formed.

Sierra Madre.—The pulpit of this church is very acceptably supplied by Rev. Chas. S. Rich, lately pastor at Stockbridge, Mass. He is understood to have consented to continue the supply for one year.

Los Angeles, Vernon.—Five young people became members of the church at the March communion. On the evening of the same day Pastor Hardy preached on "Seven Steps in the Christian Life," illustrating his discourse by charcoal sketches.

Pomona.—With great rejoicing the new pipe organ was dedicated March 9th, the sermon by Dr. L. H. Frary, the pastor, being upon the theme, "God's House a Place of Blessing and Beauty." The opening recital, by Clarence Eddy, of Paris, the previous week, had a very large attendance. The total expenditure for the organ, a slight enlargement of the church building, and re-carpeting throughout, is a little over \$4,000, all of which was amply provided for in advance. Ten new members were received March 2d, eight on confession, making a total of 22 since January 1st. The Men's Sunday Evening Club celebrate their seventh anniversary next Sunday evening, when an address upon "The Need of Moral Courage" will be given by Rev. Henry Kingman, pastor of the college church at Claremont. The membership of the club is now 75. Dr. Frary enters upon the 15th year of his pastorate March 21st.

To the Churches of Northern California.

April 1st, 1901, the California Home Missionary Society signed its "Declaration of Independence," when it said to the parent Society in New York, "We will pay our own missionaries from this time forth."

It required high-born courage to say it. It requires even greater courage to do it. In a few weeks, March 31st, our first year of self-support closes. Up to this time every missionary has been promptly paid. To do this, we have borrowed \$2,500. On March 31st there will be due nearly \$2,000 more, to meet the fourth quarterly apportionments. We have on hand \$800. Before April 1st, therefore, we shall need \$3,700 if we close the year free of debt. Many of our churches have not yet given their contributions, or have at best sent in but a portion of what they intend to give. If you come within either of these classes, we wish to ask you to do all you can. Please do it soon. "He gives twice who gives quickly."

There are many reasons why you should be loyal to the California Home Missionary Society. It was the very first of our Societies in the State with its missionaries. At one time or another, it has aided nearly every church we have. It is now helping nearly 100 churches and stations. It is the first one of any denomination on

the Coast to step out into self-support. Its success will greatly cheer and strengthen every other one. Its failure in this initial year will set the shadow of the Missionary dial some degrees backward. The eyes of the East are on us, also. California itself is a theme large enough, its future glorious enough, to awaken your enthusiasm. If we fail to pay our claims this first year, we enter the second year with a debt. What else can we then do but reduce our work? Do you wish us to do this? As it is now, we are painfully pressed, between expanding needs and inadequate resources. Half our churches are on the missionary list. Half our ministers depend on this Society to eke out their salaries. The failure of the Missionary stipend would mean for not a few withdrawal from the work, or serious embarrassment. Please do not think us unduly urgent if we press upon you the speedy, special and prayerful attention to our work, so vital not alone to our fellowship, but to every other missionary and reformatory agency. Will you *personally* do your best? If you cannot yourself give all that is needed to make up the average called for from your church, can you not get some one else to help? An average of one dollar per member will enable us to close our books with every liability met. How glad we shall all then be! The emergency is here. May we lay the burden of it on your shoulders? It already rests on our hearts.

GEO. C. ADAMS, President.
GEO. T. HAWLEY, Treasurer.
JAMES K. HARRISON, Secretary.

Christian Endeavor Service.

By Rev. J. H. Goodell.

Our Own for Christ. (Ps. lxxxv: 1-13.)

Topic for March 23, 1902:

A meeting in the interests of Home Missions.

A very interesting meeting might be held by appointing several Endeavorers to prepare short, pithy talks upon the various aspects of home missionary work. Let the member of your society who can see farthest into spiritual things tell what is the ulterior object of home missionary work. Not all good results from this effort over our country constitute the purpose in view when these offerings are made, these men sent out and the vast deal of machinery put into operation. We ought to keep clearly in mind the one end to be held in view and the one result without which home missionary labor does not accomplish what it is expected to do.

Then let some other alert mind present the numerous important but incidental effects which the home missionary work always secures. The true home missionary spirit will lead the worker to give his aid to every line of uplifting influence, and he will accomplish very much which, in itself, will stop far short of the real object of his devotion. It is well to have all these placed before us occasionally, to see how far-reaching and comprehensive is this work of the church.

* * *

Ask another stirring speaker who reads widely and keeps himself up-to-date to recount the advantages of home missionary work to public questions, to educational interests and to politics. Then have others ready to show how this work is done. Request different ones to explain the character and methods of the Home Missionary Society at New York—the number and names of the officers, where the money comes from, how the missionary workers are placed in the field, who looks af-

ter them, if anybody, what the responsibilities of these missionaries in the new field and how do the officers at headquarters keep in touch with the men who are sent to all parts of the country. It seems a pity that when an offering is taken for home missions so few have any idea of just what is done with the money, who handles it, or how it goes from their hand to the work at Fresh River and Gamble Town. It is no wonder that many have a wrong idea of the process and come so easily to imagine that too large a proportion of their money sticks in the fingers of some one on the way over the hills.

* * *

If you have a member who knows how to tell a story well, ask him or her (usually a her) to read a warm, live, ringing sketch of the experience of some home missionary or his wife in the lumber camps, the mining regions, on the prairies or right in the heart of some great city, where it is usually taken for granted that a person in the home missionary service cannot have any experience worth telling; and then, after reading it until it burns and glows in the very soul of the reader, let it be told right out of the heart, with all the interest and love of the speaker. It may be allowable to read from a book or paper at our Endeavor meetings, if you are just beginning to "take part," but to keep at that sort of work shows that you have too little faith and not enough grit and gumption to master yourself and the situation, so that you can stand upon your feet before the little company and speak out of a live soul the words which will kindle a fire in the souls around you. Write on your book or paper from which you read, "Emancipation! Emancipation!" until you are ashamed to catch yourself reading at an Endeavor meeting.

* * *

After this has been done conscientiously, you will then be ready to pray as our prayers ought to be given. To pray for an "object" or a "theme" is about as poor a religious service as it is possible for us to render. To give to a "cause," the real merits of which we will not take the time or the pains to study, is very much akin to bringing offerings to a wooden idol. Perhaps the need of money in all of our great missionary operations is exceedingly great. With the calls, the openings and the unequalled opportunities of our day, it is little wonder that the air rings with the cry for larger offerings for home missions and all missions. But there is a greater need still; it is the necessity of more knowledge of the facts of mission work!

* * *

What we need today is the nexus between the worker in the field and the worker who supplies the money. The home missionary and the little band with which the work in his section is begun, would feel themselves to be in a new world if they could be conscious that the eyes and thoughts of the church people are upon them. If your missionary out upon the plains or in the hills or the woods could realize that hundreds of people watch his work, and feel that all of the interests of the country were bound up in his fidelity, his devotion, his skill and his hardihood, it would make another man of him, put a glowing sun into his mental sky, and transform the hardships of his lot into jewels of pleasure. The great generals of the land are not so much those who have won victories with shot and shell and Mauser rifles as those home missionary secretaries and superintendents and men on the field who are making way for the coming of the kingdom of God in our country!

Our Boys and Girls.

Do What You Can.

ANNIE A. PRESTON.

"We're on the committee of 'Do What You Can.' It's a working committee," said bright little Dan. "I appointed myself, and Jip held up his paw; He's chairman, a good one as ever I saw, For he sits in a chair and he 'speaks,' when I snap My fingers to tell him to wake from his nap.

"This useful committee has all it can do, Tho' nothing, of course, that's 'specially new. There's the crows and the hens, and the woodchucks— O, my!

You ought to see Jip when he sees one go by. I bring in the firewood with Jip at my heels; He thinks that he helps, and I know how he feels, For when he goes hunting, it's my turn to tag, So you see we have neither much reason to brag.

"A dog and a boy—two can have lots of fun That would be only work if there wasn't but one. A boy and a dog are as good as a man, When on a committee of 'Do What You Can.'"

One of the Family.

Dollie wished to join the church, and it was a keen disappointment to her when she was told that she was too young and must wait a few years.

Mamma tried to explain that it really made very little difference, that she could love and follow Christ just as well, without being a member of the church for the present. But though Dollie was used to yielding her wishes to mamma's judgment when the two did not agree, and though she honestly tried with all her might to give up this one cheerfully, she could not help feeling that somehow it was not "just the same."

One day Dollie and her cousin Belle, who had come from New York to make her a long visit, and Nannie Cole, who lived next door, were playing together on the piazza, when a strange man came to the house. He had a book and a pencil, and he asked a great many questions of mamma, writing down her answers as he gave them.

The little girls were full of curiosity, and when the man was gone Dollie asked mamma who he was.

"He is the census-taker," said mamma. Then she explained how he had been appointed to go from house to house and find out just how many people lived in each one and in the whole town, and how this was done in all the cities and towns, until the whole population of the country had been counted.

This was very interesting to Dollie.

"Did he count me?" she asked, eagerly.

"Certainly."

"I was afraid I was too little," she said in a tone of relief. "You are sure he did?"

"Yes." Mamma could not help smiling.

"Did he count Nannie, too?"

"No; she would be counted with Mrs. Cole's family."

"Nor Belle?"

"No, for Belle does not live in this town."

"O!" Dollie's eyes were big with interest.

She thought a good deal about the "census men" during the rest of the day. At bedtime she began to talk about him again.

"He counted me here because I am one of the family; didn't he, mamma?"

"Yes."

"Did he have to count me, no matter how little I was?"

"Yes."

Dollie's face grew very grave and thoughtful.

"I wish it was like that in the church," she said, wistfully. "It seems as if I ought to be counted, if I'm one of the family, even if I am little. Don't you think it seems so, mamma?"

Somehow mamma was beginning to think so, and the more she thought about it the more she felt that Dollie ought to be counted; for she had been observing the little girl closely during these weeks, and was convinced that she was indeed "one of the family." She became so sure of it, indeed, that the very next Sunday the name of Dorothea May Tracy was added to the list of church members, and mamma was as glad and happy as Dollie herself.

How happy that was, you had only to look into Dollie's shining eyes to know.—Mary J. Daniels in Western Christian Advocate.

Raymond's Self-Helps.

When Raymond was snugly tucked in his bed, after the most tempestuous Saturday in his nine years' life, he had a long bedtime talk with his mamma. Very kindly she explained to him why he could not always do as he wished, and made him understand that he often made the rest of the family unhappy for his misbehavior. A very sober little boy went to sleep in that little bed that night. On Sunday afternoon he went into the library, and staid so long in there by himself that his mamma was about to go and see what was happening in the library. You see, she had learned to investigate matters when Raymond had one of his quiet hours. Just then, however, this youth emerged flushed, but triumphant, waving a remarkable document which he had headed, "Rules and Regulations":

"1. After going to bed you are not allowed to go into grandma's room without special permission.

"2. You must be out of bed so you can get dressed for breakfast.

"3. Raymond, if not in bed by seven o'clock, you will have no stories told you.

"4. Everybody must put their books in their own shells—no, shelves—in the bookcase.

"5. Everybody, in coming in the house must hang their clothes on the rack and put their rubbers in the closet.

"6. Before meals everybody must wash before eating.

"7. Nobody shall speak cross to anybody else.

"8. Raymond must start to school at a quarter after eight, with no fuss.

"9. People must wash their teeth every three meals, and hands and face, too.

"10. Raymond must go to church and Sunday-school, too.

"11. You are not to use slang language.

And—would you believe it?—these rules, evolved entirely from his inner consciousness, actually served for nearly a month to keep this little wideawake from getting into trouble.

A Lie Is Forever.

A little girl came to her mother with the question:

"Which is worse—to tell a lie or to steal?"

The mother, taken by surprise, replied that they were both so bad that she could not say which was the worse.

"Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing, you can take it back, unless you've eaten it; and if you've eaten it, you can pay for it. But—" and there was a look of awe in the child's face—"a lie is forever."—Selected.

Oddities of the Language.

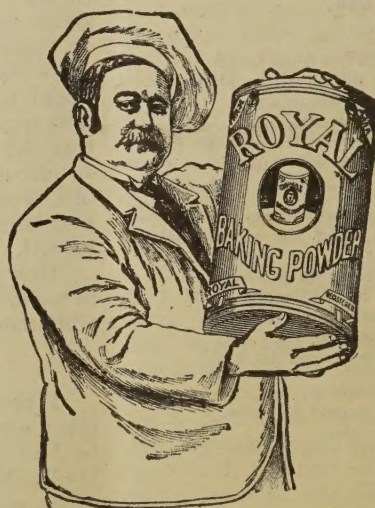
We'll begin with a box, and the plural is boxes,
 But the plural of ox should be oxen, not oxes;
 Then one fowl is goose, but two are called geese,
 Yet the plural of mouse should never be meese;
 You may find a lone mouse, or a whole nest of mice,
 But the plural of house is houses, not hiee;
 If the plural of man is always called men,
 Why shouldn't the plural of pan be called pen?
 The cow in the plural may be cows or kine,
 But cow, if repeated, is never called kine,
 And the plural of vow is vows, never vine,
 And if I speak of a foot and you show me your feet,
 And I give you a boot, would a pair be called beet?
 If one is a tooth, and a whole set are teeth,
 Why shouldn't the plural of booth be called beeth?
 If the singular's this and the plural is these,
 Should the plural of kiss be nicknamed kees?
 The one may be that and three would be those,
 Yet hat in the plural would never be hose,
 And the plural of cat is cats, not cose.
 We speak of a brother and also of brethren,
 But though we say mother we never say methren;
 Then masculine pronouns are he, his, and him,
 But imagine the feminine, she, shis and shim.
 So the English, I think, you all will agree,
 Is the dod-rottest language you ever did see.
 —Cheyenne Sun-Leader.

The McKinley National Memorial Association was organized in Cleveland, O., last October. California has a strong State Committee Auxiliary to the National Committee. This committee has entered upon this work in earnest, and feels that all the patriotic people of California will respond to the appeal, in contributing their quota for this praiseworthy object. This is to be purely and solely a National Memorial to be built and maintained at Canton, Ohio, by the voluntary contributions from the people of all the States and Territories of the Union. The monument is to cost \$450,000. Of this amount \$20,000 has been apportioned to California, which will be raised without hesitation or difficulty. —Ex.

The Egotist.

When I am glum and feeling blue,
 Why does all earth seem that way, too?
 When I am feeling blithe and gay,
 Why does the whole world seem at play?
 When I was touched with love divine,
 Why did the stars more brightly shine?
 When jealousy or hate controlled,
 Why did the stars at once grow cold?
 I sometimes fear to be burdened by
 With such responsibility.
 For good or better, bad or worse,
 I regulate the universe!

—Household Words.



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Had Christ needed help a cohort of angels was at his call. The Bible is full of the delicate footfalls of angels. They are God's messengers. The spiritual realm is not far away, but in the here and now. The ministering spirits are on every hand, thrusting back a danger there, bringing a blessing here. Was Christ tempted in the desert? Angels came to comfort him. An angel kept vigil in Gethsemane when his bosom friends slept. At his tomb angels comforted the sad-eyed women.

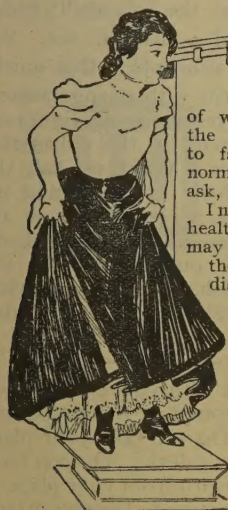
Many a woman keeps herself out of the poorhouse with one-tenth of the amount that her husband expends in getting in. I once read of a man who was denouncing religion, saying it was adapted to weak-minded people, and for illustration he said that there were many more women in churches than men, when a woman responded: "There are more men in the penitentiaries than women. Is this because men are stronger minded than women?"

Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he will direct thy paths.

WE MUST GO from heated rooms to the cold outer air, and the change sets us coughing. Curing winter colds is not hard if you take Allen's Lung Balsam. A neglected cold is troublesome and dangerous.

WOMAN'S WEIGH

Does not always keep pace with woman's will. There are energetic, home-loving women who by sheer force of will keep themselves going, and fancy that strength of will can take the place of strength of body. But it can't. Every day will see



a loss of strength, and that loss will be indicated by a loss of weight. When the weight begins to fall below the normal it is time to ask, Why?

In general, ill health in women may be traced to those womanly diseases which sap the strength and undermine the vitality. Dr. Pierce's Favorite Prescription dries enfeebling drains, heals inflammation and ulceration,

and cures female weakness. Where the disease is marked by loss of flesh, there is a steady regaining of weight coincident with the cure which proves the renewal of health to be thorough and permanent.

"Three years ago," writes Mrs. John Graham, of 218 Plum Street (Frankford), Philadelphia, Penna. "I had a very bad attack of dropsy which left me with heart trouble, and also a very weak back. At times I was so bad that I did not know what to do with myself. I came to Philadelphia two years ago, and picking up one of your little books one day began to read what your 'Favorite Prescription' had done for others. I determined to try it myself. I took seven bottles, and to-day I am a strong, well woman, weighing 162 pounds. Have gained 29 pounds since I started to use your 'Favorite Prescription.'"

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They listen to sermons on unselfishness, but pamper themselves in food and dress.

They wear crosses, but shrink from bearing them.

They praise Christ with their lips, but declare the things he did to be wholly impracticable now.

CULLINGS.

Boldness in Christ's cause is a gift of the Holy Spirit.

The more you love God, the more you will love your neighbor.

A soft answer turneth away wrath; but grievous words stir up anger.

Even a child is known by his doings, whether his work be pure, and whether it be right,

"When we really believe that one with God is a majority, we will change many of our rules of life and our election tickets."

The visible forces are not enough. No man will win who does not take into large account the unseen reinforcements.

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The new immigrants arriving in Seattle by the train load will all want homes somewhere.

If they continue to exercise the same good judgment that prompted them to establish themselves in this giant young State, blessed with a greater variety and abundance of natural resources than any other State in the American Union, they will look carefully over the whole city before selecting a home site.

Of course, they will visit Capitol Hill, the cream of residence property in Seattle.

It will delight them to see the unrivaled view presented from that eminence, mid-way between Puget Sound and Lake Washington, overlooking the full sweep of the city, and embracing two ranges of snow-capped mountains, three volcanic peaks, two fresh water lakes, and the matchless Sound almost to the Straits of Fuca.

Capitol Hill has every street and avenue paved with asphalt and supplied with water mains, sewers, cement walks and concrete curbing—all paid for.

It was put on the market on the 25th of October, and in the brief time elapsed since that date almost one-half of the original plat of eighty acres has been sold to the most substantial, enterprising young business and professional men in Seattle.

Another forty of the same property is now being improved to meet the demand.

On payment of one-half the purchase price of the site, we advance the entire amount of the cost of new residences there, at 6 per cent. straight.

No shacks, no stores, no flats, no saloons nor other destroyer of values are permitted there.

As an investment there is nothing safer or more certain of rapid appreciation of value in the city because it is in greatest demand among people of means and taste.

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We have also a few lots in Madison Park Addition, close in on the Madison Cable line, at \$150 to \$200 per lot, and some good lots on University Heights, near the State University.

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Elisha was assured because he had faith. His faith was real, and had a cash value in the munitions of war. He did not count God out of his campaign. He believed for victory. He made a correct estimate of the opposing powers. Do you? Do I? I fear not. How it would change our doubt into decision and our cowardice into courage if we did! We would deal more in divine factors and less in human margins if we did. How easy it would be to build churches, push spiritual conquests, and pulverize the saloon, if we really got our eyes open!

Professor Isaac Hall says that a visitor to the great mosque at Jerusalem once avoided taking off his shoes by keeping in the middle of a group of ladies, so that his feet should not be noticed. Once inside he was undisturbed. Later he boasted of what he had done as if it were a huge joke. It seems that the sheikh who conducted the party had seen it, and he remarked to two of us that it would not do to eject or kill a whole company because one of the number was a fool.—Exchange.

Wind is not wisdom.

Don't get in the way of condoling with yourself and of thinking that your trials, perplexities and sorrows are exceptional. As a matter of fact, the majority of the people you know probably have to bear quite as heavy burdens as yours.—Watchman.

The world of the seen is like some little island in the boundless sea. With our utmost science we can explore only the sands at our feet. We listen to nature and it sounds like the sea-shell which murmurs of a distant sea. We breathe an atmosphere that quickens our spirits with strange aspirations, and yet many are ignorant of the source of this insatiable heart-hunger. What we call the heavenly world is all around us. We touch it, we breathe it, we are impressed by it. If only the Lord would open our eyes as he did those of Elisha's young man, what spiritual realities we would discern!

How is it with you, dear friend? Are you prompt at the devotional meeting? Do you take your place in the leader's desk? Do you have an earnest word from your place in the congregation? Do you attend regularly? Do you invite and persuade and bring a friend to the service? Do you watch and pray and work for its success? Is your life more true, more helpful, more Christian as the days go by? If not, ask yourself why, and do not be satisfied with an evasive reply, or a superficial apology. Something is wrong, and should be corrected for your own sake, and for the good of others to whom you may be—though perhaps unconsciously—an example, a guide.

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